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FABULAE FACILES

A FIRST LATIN READER

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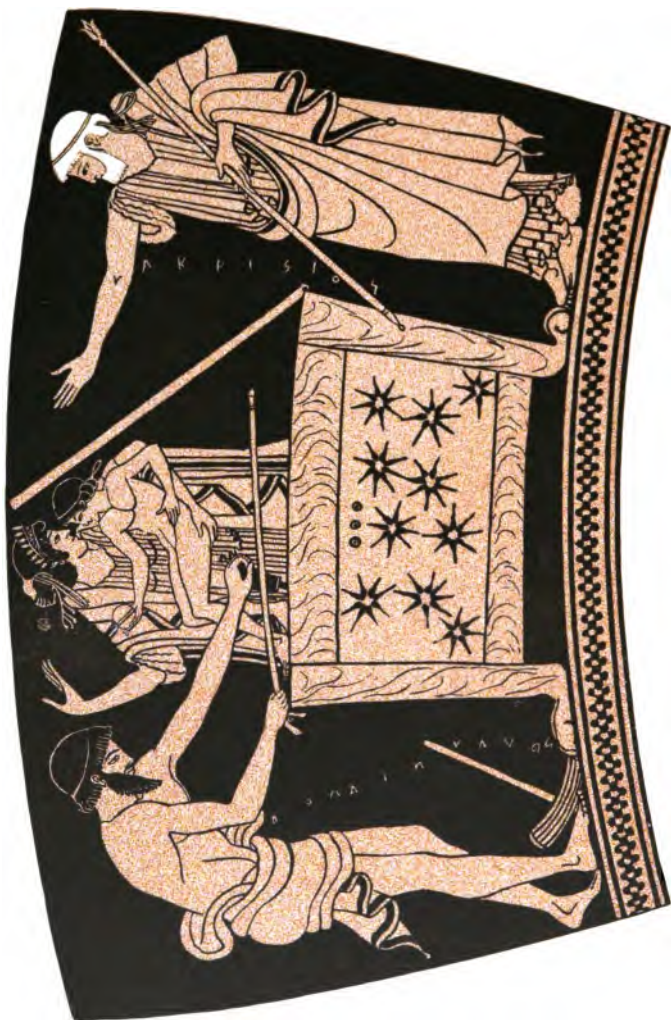
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FABULAE FACILES



THE CARPENTER SHUTTING UP DANAË AND PERSEUS IN THE ARK
AT THE COMMAND OF ACRISIUS

RITCHIE'S
FABULAE FACILES

A FIRST LATIN READER

EDITED WITH NOTES AND A VOCABULARY

BY

JOHN COPELAND KIRTLAND, JR.

Professor of Latin in The Phillips Exeter Academy

AUTHORIZED EDITION

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ROBERT DRUMMOND, PRINTER, NEW YORK

THE LITTLE THAT IS MINE IN THIS LITTLE BOOK

I GRATEFULLY DEDICATE

TO

PROFESSOR JOSEPH HETHERINGTON M'DANIELS

TEACHER AND FRIEND

PREFACE

SOME time ago a fellow-teacher brought the *Fabulae Faciles* to my notice, and I have since used two of them each year with my class of beginners in Latin with increasing appreciation. Indeed, I know nothing better to introduce the student into the reading of connected narrative, and to bridge the great gulf between the beginner's book of the prevailing type and the Latinity of Caesar or Nepos. They are adapted to this use not merely by reason of their simplicity and interest, but more particularly by the graduating of difficulties and the large use of Caesarian words and phrases to which Mr. Ritchie calls attention in his preface.

Doubtless many American teachers have become familiar with portions of the *Fabulae*, for they have been freely drawn upon in several Latin readers recently published in this country. I venture to hope that those who have made the acquaintance of the work in this way will welcome a complete edition.

In England the little book has had a large use. Its pedagogical excellencies are well summed up in a letter addressed to Mr. Ritchie by the Very Rev. E. C. Wickham, formerly Head-Master of Wellington College, the well-known editor of Horace:—

“It launches the student at once in ancient life. The old classical stories, simply told, seem to me much the best material for

early Latin reading. They are abundantly interesting; they are taken for granted in the real literature of the language; and they can be told without starting the beginner on a wrong track by a barbarous mixture of ancient and modern ideas.

"It combines, if I may say so, very skilfully, the interest of a continuous story, with the gradual and progressive introduction of constructions and idioms. These seem to me to be introduced at the right moment, and to be played upon long enough to make them thoroughly familiar."

In revising Mr. Ritchie's book for the use of American schools it has seemed best to make extensive changes. Long vowels have been marked throughout, and the orthography of Latin words has been brought into conformity with our practice. Many liberties have been taken with the text itself, especially in the latter part, in the way of making it approximate more closely to our rather strict notions of the standards of model prose. A few words and uses of words not found in the prose writers of the republic have been retained, but nothing, it is hoped, that will seriously mislead the young student. I shall welcome any criticism that may lead to further changes in the text in future editions.

The notes are entirely new, and are intended for students who have but just finished the beginner's book or have not yet finished it. Some notes may appear at first sight unnecessary or unnecessarily hard, but the reason for their insertion should be evident when the student begins the reading of classical Latin, the difficulties of which will be less likely to appal the beginner if some of them have been already conquered. I believe it a mistake to postpone all treatment of the uses of the subjunctive, for instance, or of the constructions of indirect discourse until

the study of Nepos or Caesar is begun. Besides, it is easier to neglect notes than to supply them, and the teacher who prefers to do the first reading without much attention to the more difficult constructions will only need to tell his students to disregard certain of my notes—or all of them.

There are no references to the grammars, but syntax has been given such treatment as seemed needed to supplement its treatment in the beginner's book. Teachers will therefore be able to postpone the use of a formal manual of grammar, if they so desire. Those who wish their classes to begin the reading of Latin at the earliest possible moment will find it feasible to use this book as soon as the inflections and the more elementary principles of syntax have been mastered.

In the vocabulary, the derivation or composition and the original meaning of words have been indicated wherever these seemed likely to prove helpful. Principal parts and genitives have been given in such a way as to prevent misunderstanding, and at the same time emphasize the composition of the verb or the suffix of the noun: for example, *abscidō, -cidere, -cidī, -cīsus; aetās, -tātis*.

The lists of works of English literature and of art in which the myths are treated are only suggestive. Occasional readings from the one and exhibitions of representations of the other, either in the form of photographs or by the stereopticon, will not only stimulate interest in the Latin text but aid also in creating in the student a taste for literature and for art.

I planned at first to add some exercises for retranslation, but after careful consideration it has seemed not worth while. Most teachers will prefer not to base com-

position upon the Latin read at this stage, and those who wish to do so will find it an easy matter to prepare their own exercises, or can draw upon the copious exercises prepared by Mr. Ritchie and published separately under the title *Imitative Exercises in Easy Latin Prose*.

In the reading of proof I have had generous help from Dr. F. K. Ball of The Phillips Exeter Academy, Mr. J. C. Flood of St. Mark's School, and Mr. A. T. Dudley of Noble and Greenough's School, Boston. The proof-sheets have been used with the beginner's class in this Academy, and I have thus been able to profit by the criticism of my associate Mr. G. B. Rogers, and to test the work myself. The assistance of my wife has greatly lightened the labor of verifying the vocabulary.

JOHN C. KIRTLAND, Jr.

EXETER, N. H., 7 March, 1903.

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THE MYTHS IN ENGLISH LITERATURE

PERSEUS

Hawthorne, *A Wonder-Book: The Gorgon's Head*.

Kingsley, *The Heroes: Perseus*.

Cox, *Tales of Ancient Greece: Medusa, Danaë, Perseus, Andromeda, Akrisios*.

Francillon, *Gods and Heroes: The Adventures of Perseus*.

Kingsley, *Andromeda*.

William Morris, *The Earthly Paradise: The Doom of King Acrisius*.

Lewis Morris, *The Epic of Hades: Andromeda*.

Dowden, *Andromeda*.

Shelley, *On the Medusa of Leonardo da Vinci*.

D. G. Rossetti, *Aspecta Medusa*.

HERCULES

Hawthorne, *A Wonder-Book: The Three Golden Apples*.

Cox, *Tales of Ancient Greece: The Toils of Herakles*.

Francillon, *Gods and Heroes: The Hero of Heroes*.

William Morris, *The Earthly Paradise: The Golden Apples*.

Lewis Morris, *The Epic of Hades: Deianeira*.

Lang's translation of Theocritus, *Idyls* xxiv, xxv.

THE ARGONAUTS

Apollonius of Rhodes, *The Tale of the Argonauts*, translated by Way.

- D. O. S. Lowell, *Jason's Quest*.
Hawthorne, *Tanglewood Tales: The Golden Fleece*.
Kingsley, *The Heroes: The Argonauts*.
Cox, *Tales of Ancient Greece: Phrixos and Hellê, Medeia*.
Church, *Heroes and Kings: The Story of the Ship Argo*.
Francillon, *Gods and Heroes: The Golden Fleece*.
William Morris, *The Life and Death of Jason*.
Bayard Taylor, *Hylas*.
John Dyer, *The Fleece*.
Lang's translation of Theocritus, several of the *Idyls*.

ULYSSES

- Homer, *The Odyssey*, translated by Bryant (verse), William Morris (verse), Palmer (prose), Butcher and Lang (prose).
Lamb, *The Adventures of Ulysses*.
Hawthorne, *Tanglewood Tales: Circe's Palace*.
Cox, *Tales of Ancient Greece: The Lotos-Eaters, Odysseus and Polyphemos, Odysseus and Kirkê*.
Church, *Stories from Homer: The Cyclops, The Island of Aeolus, Circé*.
Tennyson, *The Lotos-Eaters*.
Matthew Arnold, *The Strayed Reveler*.
Dobson, *The Prayer of the Swine to Circe*.

THE MYTHS IN ART

Burne-Jones, *Perseus and the Graeae*.

Caravaggio, *Head of Medusa*.

Leonardo da Vinci, *Head of Medusa*.

Canova, *Perseus*.

Benvenuto Cellini, *Perseus*, and *Perseus saving Andromeda*.

Piero di Cosimo, *Perseus and Andromeda*.

Charles Antoine Coypel, *Perseus and Andromeda*.

Domenichino, *Perseus and Andromeda*.

Rubens, *Perseus and Andromeda*.

Giovanni da Bologna, *Hercules and the Centaur*.

Bandinelli, *Hercules and Cacus*.

Guido Reni, *Dejanira and the Centaur Nessus*.

Canova, *Hercules and Lichas*.

Sichel, *Medea*.

Genelli, *Jason and Medea capturing the Golden Fleece*.

Burne-Jones, *Circe*.

L. Chalon, *Circe and the Companions of Ulysses*.

Rivière, *Circe and the Companions of Ulysses*.

Photographs and lantern-slides of all the works mentioned above may be obtained of the Soule Art Company, Boston. The list might have been made much longer, but it seemed likely to prove most helpful if limited to works of which reproductions are so easily obtainable. For the treatment of the myths in ancient art, the teacher is referred to the numerous pertinent illustrations in Baumeister's *Denkmäler*

des klassischen Altertums, or the same editor's *Bilder aus dem griechischen und römischen Altertum für Schüler*, the latter of which contains the cuts of the larger work, and is so cheap and so useful that it ought to lie on the desk of every teacher of Greek or Latin.

INTRODUCTORY NOTE

THE *Fabulae Faciles*, or 'Easy Stories,' are four Greek myths retold in Latin, not by a Roman writer, however, but by an Englishman, who believed that they would afford interesting and pleasant reading for young folks who were just beginning the study of the Latin language. By myth is meant an imaginative tale that has been handed down by tradition from remote antiquity concerning supernatural beings and events. Such tales are common among all primitive peoples, and are by them accepted as true. They owe their origin to no single author, but grow up as the untutored imagination strives to explain to itself the operations of nature and the mysteries of life, or amuses itself with stories of the brave exploits of heroic ancestors.

The most beautiful and delightful of all myths are those that have come down to us in the remains of the literature and the art of ancient Greece and Rome; they are also the most important to us, for many of the great masterpieces of English literature and of modern art have been inspired by them and cannot be understood and appreciated by one ignorant of classical mythology.

Of this mythology the *Fabulae Faciles* give but a small part. If you wish to know more of the subject, you should read Gayley's *The Classic Myths in English Literature*, Guerber's *Myths of Greece and Rome*, or the books by Kingsley, Cox, Church, and Francillon mentioned in the lists on pages xiii and xiv.

PERSEUS

Acrisŭs, an ancient king of Argos, had been warned by an oracle that he should perish by the hand of his grandson. On discovering, therefore, that his daughter Danŕe had given birth to a son, Acrisŭs endeavored to escape his fate by setting both mother and child adrift on the sea. They were saved, however, by the help of Jupiter; and Perseus, the child, grew up at the court of Polydectes, king of Serĭphos, an island in the Aegean Sea. On reaching manhood, Perseus was sent by Polydectes to fetch the head of Medŭsa, one of the Gorgons. This dangerous task he accomplished with the help of Apollo and Minerva, and on his way home he rescued Andromĕda, daughter of Cepheus, from a sea-monster. Perseus then married Andromĕda, and lived some time in the country of Cepheus. At length he returned to Serĭphos, and turned Polydectes to stone by showing him the Gorgon's head; he then went to the court of Acrisŭs, who fled in terror at the news of his grandson's return. The oracle was duly fulfilled, for Acrisŭs was accidentally killed by a quoit thrown by Perseus.

1. THE ARK

Haec narrantur ā poētīs dē Perseō. Perseus filius erat Iovis, māximī deōrum; avus ēius Acrisius appellābātur. Acrisius volēbat Perseum nepōtem suum necāre; nam propter ōrāculum puerum timēbat. Comprehendit igitur Perseum adhūc infāntem, et cum mātře in arcā lignēā 5 inclūsit. Tum arcam ipsam in mare coniēcit. Danaē, Perseī mātēr, māgnopere territa est; tempestās enim māgna mare turbābat. Perseus autem in sinū mātris dormiēbat.

2. JUPITER SAVES HIS SON

Iuppiter tamen haec omnia vīdit, et filium suum ser- 10 vāre cōstituit. Tranquillum igitur fēcit mare, et arcam ad insulam Serīphum perdūxit. Hūius insulae Polydectēs tum rēx erat. Postquam arca ad litus appulsa est, Danaē in harēnā quiētem capiēbat. Post breve tempus ā piscātōre quōdam reperta est, et ad domum 15 rēgis Polydectis adducta est. Ille mātrem et puerum benignē excēpit, et iis sēdem tūtā in finibus suis dedit. Danaē hōc dōnum libenter accēpit, et prō tantō beneficiō rēgī grātiās ēgit.

3. PERSEUS IS SENT ON HIS TRAVELS

Perseus igitur multōs annōs ibi habitābat, et cum 20 mātře suā vītā beātā agēbat. At Polydectēs Danaēn māgnopere amābat, atque eam in mātīmōnium dūcere volēbat. Hōc tamen cōsiliū Perseō minimē grātū erat. Polydectēs igitur Perseum dīmittere cōstituit. Tum iuvenem ad sē vocāvit et haec dixit: "Turpe est 25 hanc ignāvā vītā agere; iam dūdum tū adulēscēs

es. Quō ūsque hīc manēbis? Tempus est arma capere et virtūtem praestāre. Hinc abī, et caput Medūsae mihi refer."

4. PERSEUS GETS HIS OUTFIT

Perseus ubi haec audīvit, ex insulā discessit, et post-
5 quam ad continentem vēnit, Medūsam quaesīvit. Diū
frustrā quaerēbat; namque nātūram loci ignōrābat.
Tandem Apollō et Minerva viam dēmōstrāvērunt.
Primum ad Graeās, sorōrēs Medūsae, pervēnit. Ab hīs
tālāria et galeam magicam accēpit. Apollō autem et
10 Minerva falcem et speculum dedērunt. Tum postquam
tālāria pedibus induit, in āera ascendit. Diū per āera
volābat; tandem tamen ad eum locum vēnit ubi Medūsa
cum cēteris Gorgonibus habitābat. Gorgonēs autem
mōnstra erant speciē horribilī; capita enim eārum
15 anguibus omnīnō contēcta erant. Manūs etiam ex aere
factae erant.

5. THE GORGON'S HEAD

Rēs difficillima erat caput Gorgonis abscīdere; ēius
enim cōspectū hominēs in saxum vertēbantur. Propter
hanc causam Minerva speculum Perseō dederat. Ille
20 igitur tergum vertit, et in speculum inspiciēbat; hōc
modō ad locum vēnit ubi Medūsa dormiēbat. Tum
falce suā caput ēius ūnō ictū abscīdit. Cēterae Gorgonēs
statim ē somnō excitātae sunt, et ubi rem vidērunt, irā
commōtae sunt. Arma rapuērunt, et Perseum occidere
25 volēbant. Ille autem dum fugit, galeam magicam in-
duit; et ubi hōc fēcit, statim ē cōspectū eārum ēvāsīt.

6. THE SEA-SERPENT

Post haec Perseus in finis Aethiopum venit. Ibi Cēpheus quidam illō tempore regnābat. Hic Neptūnum, maris deum, olim offenderat; Neptūnus autem mōnstrum saevissimum miserat. Hōc cottidiē ē marī veniēbat et hominēs dēvorābat. Ob hanc causam pavor ani- 5 mōs omnium occupāverat. Cēpheus igitur ōrāculum deī Hammōnis cōsultuit, atque ā deō iūssus est filiam mōnstrō trādere. Eius autem filia, nōmine Andromeda, virgō fōrmōsissima erat. Cēpheus ubi haec audivit, māgnū dolōrem percēpit. Volēbat tamen cīvis suōs ē 10 tantō periculō extrahere, atque ob eam causam imperāta Hammōnis facere cōstituit.

7. A HUMAN SACRIFICE

Tum rēx diem certam dixit et omnia parāvit. Ubi ea diēs vēnit, Andromeda ad litus dēducta est, et in cōn- spectū omnium ad rūpem adligāta est. Omnēs fātum 15 eius dēplōrābant, nec lacrimās tenēbant. At subitō, dum mōnstrum exspectant, Perseus accurrit; et ubi lacrimās vidit, causam dolōris quaerit. Illi rem tōtam expōnunt et puellam dēmōnstrant. Dum haec geruntur, fremitus terribilis auditur; simul mōnstrum horribili 20 speciē procul cōspicitur. Eius cōspectus timōrem māximum omnibus iniēcit. Mōnstrum māgnā celeritāte ad litus contendit, iamque ad locum appropinquābat ubi puella stābat.

8. THE RESCUE

At Perseus ubi haec vidit, gladium suum ēdūxit, et 25 postquam tālāria induit, in āera sublātus est. Tum

- dēsuper in mōnstrum impetum subitō fēcīt, et gladiō suō collum ēius graviter vulnerāvit. Mōnstrum ubi sēnsit vulnus, fremitum horribilem ēdidit, et sine morā tōtum corpus in aquam mersit. Perseus dum circum litus
5 volat, reditum ēius exspectābat. Mare autem intereā undique sanguine inficitur. Post breve tempus bēlua rūrsus caput sustulit; mox tamen ā Perseō ictū graviōre vulnerāta est. Tum iterum sē in undās mersit, neque
• posteā vīsa est.

9. THE REWARD OF VALOR

- 10 Perseus postquam ad litus dēscendit, prīmum tālāria exuit; tum ad rūpem vēnit ubi Andromeda vincta erat. Ea autem omnem spem salūtis dēposuerat, et ubi Perseus adiit, terrōre paene exanimāta erat. Ille vincula statim solvit, et puellam patrī reddidit. Cēpheus ob
15 hanc rem māximō gaudiō adfectus est. Meritam grātiām prō tantō beneficiō Perseō rettulit; praetereā Andromedam ipsam eī in mātirimōnium dedit. Ille libenter hōc dōnum accēpit et puellam dūxit. Paucōs annōs cum uxōre suā in eā regiōne habitābat, et in māgnō
20 honōre erat apud omnīs Aethiopēs. Māgnopere tamen mātrem suam rūrsus vidēre cupiēbat. Tandem igitur cum uxōre suā ē rēgnō Cēpheī discessit.

10. POLYDECTES IS TURNED TO STONE

- Postquam Perseus ad insulam nāvem appulit, sē ad locum contulit ubi māter ōlim habitāverat, sed
25 domum invēnit vacuam et omnīnō dēsertam. Trīs diēs per tōtam insulam mātrem quaerēbat; tandem quartō diē ad templum Diānae pervēnit. Hūc Danaē

refūgerat, quod Polydectem timēbat. Perseus ubi haec cōgnōvit, irā māgnā commōtus est; ad rēgiam Polydectis sine morā contendit, et ubi eō vēnit, statim in ātrium inrūpit. Polydectēs māgnō timōre adfectus est et fugere volēbat. Dum tamen ille fugit, Perseus caput Medūsae 5 mōnstrāvit; ille autem simul atque hōc vīdit, in saxum versus est.

11. THE ORACLE FULFILLED

Post haec Perseus cū uxōre suā ad urbem Acrisī rediit. Ille autem ubi Perseum vīdit, māgnō terrōre adfectus est; nam propter ōrāculum istud nepōtem 10 suum adhūc timēbat. In Thessaliā igitur ad urbem Lārisā statim refūgit, frūstrā tamen; neque enim fātum suum vitāvit. Post paucōs annōs rēx Lārisae lūdōs māgnōs fēcit; nūntiōs in omnis partis dīmiserat et diem ēdixerat. Multī ex omnibus urbibus Graeciae ad 15 lūdōs convēnērunt. Ipse Perseus inter aliōs certāmen discōrum iniit. At dum discum conicit, avum suum cāsū occidit; Acrisius enim inter spectātōrēs eius certāminis forte stābat.

HERCULES

Hercūles, a Greek hero celebrated for his great strength, was pursued throughout his life by the hatred of Juno. While yet an infant, he strangled some serpents sent by the goddess to destroy him. During his boyhood and youth he performed various marvelous feats of strength, and on reaching manhood succeeded in delivering the Thebans from the oppression of the Minyae. In a fit of madness sent upon him by Juno, he slew his own children; and on consulting the Delphic oracle as to how he should cleanse himself from this crime, he was ordered to submit himself for twelve years to Eurystheus, king of Tiryns, and to perform whatever tasks were appointed him. Hercūles obeyed the oracle, and during the twelve years of his servitude accomplished twelve extraordinary feats known as the Labors of Hercūles. His death was caused unintentionally by his wife Dejanīra. Hercūles had shot with his poisoned arrows a centaur named Nessus, who had insulted Dejanīra. Nessus, before he died, gave some of his blood to Dejanīra, and told her it would act as a charm to secure her husband's love. Some time after, Dejanīra wishing to try the charm soaked one of her husband's garments in the blood, not knowing that it was poisoned. Hercūles put on the robe, and after suffering terrible torments died, or was carried off by his father Jupiter.

12. THE HATRED OF JUNO

Herculēs, Alcēmēnae filius, ōlim in Graeciā habitābat. Hīc omnium hominum validissimus fuisse dicitur. At Iūnō, rēgīna deōrum, Alcēmēnam ōderat et Herculem adhūc infantem necāre voluit. Misit igitur duās serpentis saevissimās; hae mediā nocte in cubiculum Alcēmēnae vēnērunt, ubi Herculēs cum frātre suō dormiēbat. Nec tamen in cūnis, sed in scūtō māgnō cubābant. Serpentēs iam appropinquāverant et scūtum movēbant; itaque puerī ē somnō excitāti sunt. 5

13. HERCULES AND THE SERPENTS

Īphiclēs, frāter Herculis, māgnā vōce exclāmāvit; sed Herculēs ipse, fortissimus puer, haudquāquam territus est. Parvis manibus serpentis statimprehendit, et colla eārum māgnā vī compressit. Tālī modō serpentēs ā puerō interfectae sunt. Alcēmēna autem, māter puerōrum, clāmōrem audīverat, et marītum suum ē somnō excitāverat. Ille lūmen accendit et gladium suum rapuit; tum ad puerōs properābat, sed ubi ad locum vēnit, rem mīram vidit, Herculēs enim ridēbat et serpentis mortuās mōnstrābat. 15

14. THE MUSIC-LESSON

Herculēs ā puerō corpus suum dīlīgenter exercēbat; māgnam partem diēi in palaestrā cōnsūmēbat; didicit etiam arcum intendere et tēla conicere. Hīs exercitātiōnibus vīrēs ēius cōfirmātae sunt. In mūsicā etiam ā Linō centaurō ērudiēbātur (centaurī autem equī erant sed caput hominis habēbant); huic tamen artī minus dīlīgenter studēbat. Hīc Linus Herculem ōlim obiūrgā- 25

bat, quod nōn studiōsus erat; tum puer irātus citharam subito rapuit, et omnibus vīribus caput magistrī infēlicis percussit. Ille ictū prōstrātus est, et paulō post ē vitā excessit, neque quisquam postea id officium suscipere
5 voluit.

15. *HERCULES ESCAPES SACRIFICE*

Dē Hercule haec etiam inter alia nārrantur. Ōlim dum iter facit, in finīs Aegyptiōrum vēnit. Ibi rēx quīdam, nōmine Būsiris, illō tempore rēgnābat; hic autem vir crudēlissimus hominēs immolāre cōsuēverat.
10 Herculem igitur corripuit et in vincula coniēcit. Tum nūntiōs dīmisit et diem sacrificiō ēdixit. Mox ea diēs appetēbat, et omnia rite parāta sunt. Manūs Herculis catēnis ferreis vinctae sunt, et mola salsa in caput eius inspersa est. Mōs enim erat apud antiquōs salem et fār
15 capitibus victimārum impōnere. Iam victima ad āram stābat; iam sacerdos cultrum sūmpserat. Subitō tamen Herculēs māgnō cōnātū vincula perrūpit; tum ictū sacerdotem prōstrāvit; alterō rēgem ipsum occidit.

16. *A CRUEL DEED*

Herculēs iam adulēscēns Thēbīs habitābat. Rēx Thē-
20 bārum, vir ignāvus, Creōn appellābatur. Minyae, gēns bellicōsissima, Thēbānīs finitimī erant. Lēgātī autem ā Minyīs ad Thēbānōs quotannis mittēbantur; hī Thēbās veniēbant et centum bovēs postulābant. Thēbānī enim ōlim ā Minyīs superātī erant; tribūta igitur rēgī Miny-
25 ārum quotannis pendēbant. At Herculēs cīvīs suōs hōc stīpendiō liberāre cōstituit; lēgātōs igitur comprehendit, atque aurīs eōrum abscidit. Lēgātī autem apud omnīs gentīs sāctī habentur.

17. *THE DEFEAT OF THE MINYAE*

Erginus, rēx Minyārum, ob haec vehementer irātus statim cum omnibus cōpiis in finis Thēbānōrum contendit. Creōn adventum eius per explōrātōrēs cōgnōvit. Ipse tamen pūgnāre nōluit, nam māgnō timōre adfectus erat; Thēbānī igitur Herculem imperātōrem creāvērunt. 5 Ille nūntiōs in omnīs partīs dīmīsīt, et cōpiās cōēgit; tum proximō diē cum māgnō exercitū profectus est. Locum idōneum dēlēgit et aciem instrūxit. Tum Thēbānī ē superiōre locō impetum in hostīs fēcērunt. Illi autem impetum sustinēre nōn potuērunt; itaque aciēs hostium 10 pulsa est atque in fugam conversa.

18. *MADNESS AND MURDER*

Post hōc proelium Herculēs cōpiās suās ad urbem redūxit. Omnēs Thēbānī propter victōriam māximē gaudēbant; Creōn autem māgnīs honōribus Herculem decorāvit, atque filiam suam eī in māttrimōnium dedit. Herculēs 15 cum uxōre suā beātam vītam agēbat; sed post paucōs annōs subitō in furōrem incidit, atque liberōs suōs ipse suā manū occīdit. Post breve tempus ad sānitātem reductus est, et propter hōc facinus māgnō dolōre adfectus est; mox ex urbe effūgit et in silvās sē recēpit. 20 Nōlēbant enim cīvēs sermōnem cum eō habēre.

19. *HERCULES CONSULTS THE ORACLE*

Herculēs tantum scelus expiāre māgnopere cupiēbat. Cōstituit igitur ad ōrāculum Delphicum ire; hōc enim ōrāculum erat omnium celeberrimum. Ibi templum erat Apollinis plūrimīs dōnīs ōrnātum. Hōc in templō sedēbat 25 fēmina quaedam, nōmine Pȳthia, et cōnsilium dabat iīs

quī ad ōrāculum veniēbant. Haec autem fēmina ab ipsō Apolline docēbātur, et voluntātem deī hominibus ēnūntiābat. Herculēs igitur, quī Apollinem praecipuē colēbat, hūc vēnit. Tum rem tōtam exposuit, neque scelus
5 cēlāvit.

20. THE ORACLE'S REPLY

Ubi Herculēs finem fēcit, Pŷthia primō tacēbat; tandem tamen iussit eum ad urbem Tīrynthā ire, et Eurystheī rēgis omnia imperāta facere. Herculēs ubi haec audīvit, ad urbem illam contendit, et Eurystheō rēgī sē
10 in servitūtē trādīdit. Duodecim annōs crudēlissimō Eurystheō serviēbat, et duodecim labōrēs, quōs ille imperāverat, cōnfēcit; hōc enim unō modō tantum scelus expiārī potuit. Dē his labōribus plūrima ā poētīs scripta sunt. Multa tamen quae poētae narrant vix crēdibilia
15 sunt.

21. FIRST LABOR: THE NEMEAN LION

Primum ab Eurystheō iūssus est Herculēs leōnem occidere quī illō tempore vallem Nemeaeam reddēbat infestam. In silvās igitur in quibus leō habitābat statim sē contulit. Mox feram vidit, et arcum, quem sēcum
20 attulerat, intendit; ēius tamen pellem, quae dēnsissima erat, trāicere nōn potuit. Tum clāvā magnā quam semper gerēbat leōnem percussit, frūstrā tamen; neque enim hōc modō eum occidere potuit. Tum dēmum collum mōnstrī
25 viribus compressit. Hōc modō leō brevī tempore exanimātus est; nūlla enim respīrandī facultās eī dabātur. Tum Herculēs cadāver ad oppidum in umerīs rettulit; et pellem, quam dētrāxerat, postea prō veste gerēbat.

Omnēs autem quī eam regiōnem incolēbant, ubi fāmam de morte leōnis accēpērunt, vehementer gaudēbant et Herculem māgnō honōre habēbant.

22 *SECOND LABOR: THE LERNEAN HYDRA*

Paulō post iūssus est ab Eurystheō Hydram necāre. Hōc autem mōnstrum erat cui novem erant capita. 5 Herculēs igitur cum amicō Iolāō profectus est ad palūdem Lernaeam, in quā Hydra habitābat. Mox mōnstrum invēnit, et quamquam rēs erat māgnī periculī, collum eius sinistrā prehendit. Tum dextrā capita novem abscidere coepit; quotiēns tamen hōc fēcerat, nova capita 10 exoriēbantur. Diū frūstrā labōrābat; tandem hōc cōnātū dēstitit. Deinde arborēs succidere et ignem accendere cōstituit. Hōc celeriter fēcit, et postquam ligna ignem comprehendērunt, face ārdente colla adūssit, unde capita exoriēbantur. Nec tamen sine māgnō labōre haec fēcit; 15 vēnit enim auxiliō Hydrae cancer ingēns, quī, dum Herculēs capita abscīdit, crūra eius mordēbat. Postquam mōnstrum tālī modō interfēcit, sagittās suās sanguine eius imbuīt, itaque mortiferās reddidit.

23. *THIRD LABOR: THE CERYNEAN STAG*

Postquam Eurystheō caedēs Hydrae nūntiāta est, 20 māgnus timor animum eius occupāvit. Iussit igitur Herculem cervum quendam ad sē referre; nōluit enim virum tantae audāciae in urbe retinēre. Hīc autem cervus, cūius cornua aurea fuisse trāduntur, incredibilī fuit celeritāte. Herculēs igitur primō vestigiis eum in 25 silvā persequēbātur; deinde ubi cervum ipsum vidit, omnibus vīribus currere coepit. Ūsque ad vesperum

currēbat, neque nocturnum tempus sibi ad quietem relinquēbat, frūstrā tamen; mūllō enim modō cervum cōnsequī poterat. Tandem postquam tōtum annum cucurrerat (ita trāditur), cervum cursū exanimātum cēpit, et
5 vīvum ad Eurystheum rettulit.

24. *FOURTH LABOR: THE ERYMANTHIAN BOAR*

Tum vērō iūssus est Herculēs aprum quendam capere quī illō tempore agrōs Erymanthiōs vāstābat et incolās hūius regiōnis māgnopere terrēbat. Herculēs rem suscepit et in Arcadiam profectus est. Postquam in silvam
10 paulum prōgressus est, aprō occurrit. Ille autem simul atque Herculem vīdit, statim refūgit; et timōre perterritus in altam fossam sē prōiēcit. Herculēs igitur laqueum quem attulerat iniēcit, et summā cum difficultāte aprum ē fossa extrāxit. Ille etsī fortiter repūgnābat, nūllō modō
15 sē liberāre potuit; et ab Hercule ad Eurystheum vīvus relātus est.

25. *HERCULES AT THE CENTAUR'S CAVE*

Dē quartō labōre, quem suprā nārrāvimus, haec etiam trāduntur. Herculēs dum iter in Arcadiam facit, ad eam regiōnem vēnit quam centauri incolēbant. Cum nox iam
20 appeteret, ad speluncam dēvertit in quā centaurus quīdam, nōmine Pholus, habitābat.

Ille Herculem benignē excēpit et cēnam parāvit. At Herculēs postquam cēnāvit, vīnum ā Pholō postulāvit. Erat autem in speluncā magna amphora vīnō optimō replēta, quam centauri ibi dēposuerant. Pholus igitur hōc
25 vīnum dare nōlēbat, quod reliquōs centaurōs timēbat; nūllum tamen vīnum praeter hōc in speluncā habēbat. "Hōc vīnum," inquit, "mihi commissum est. Sī igitur

hōc dabō, centaurī mē interficient.” Herculēs tamen cum inrīsīt, et ipse pōculum vīnī dē amphorā hausit.

26. *THE FIGHT WITH THE CENTAURS*

Simul atque amphora aperta est, odor iūcundissimus undique diffusus est; vīnum enim suāvissimum erat. Centaurī nōtum odōrem sēnsērunt et omnēs ad locum 5 convēnērunt.

Ubi ad spēluncam pervēnērunt, māgnopere irātī erant quod Herculem bibentem vidērunt. Tum arma rapuerunt et Pholum interficere volēbant. Herculēs tamen in aditū spēluncae cōstitit et impetum eōrum fortissimē 10 sustinēbat. Facēs ārdentis in eōs coniēcit; multōs etiam sagittis suis vulnerāvit. Hae autem sagittae eadem erant quae sanguine Hydrae olim imbūtae erant. Omnēs igitur quōs ille sagittis vulnerāverat venēnō statim absūptī sunt; reliquī autem ubi hōc vidērunt, 15 terga vertērunt et fugā salūtem petiērunt.

27. *THE FATE OF PHOLUS*

Postquam reliquī fūgērunt, Pholus ex spēluncā ēgressus est, et corpora spectābat eōrum quī sagittis interfecti erant. Māgnopere autem mirātus est quod tam levī vulnere exanimātī erant, et causam ēius rei quaerēbat. 20 Adiit igitur locum ubi cadāver cūiusdam centaurī iacēbat, et sagittam ē vulnere trāxit. Haec tamen sive cāsū sive cōnsiliō deōrum ē manibus ēius lapsa est, et pedem leviter vulnerāvit. Ille extemplō dolōrem gravem per omnia membra sēnsit, et post breve tempus vī venēnī 25 exanimātus est. Mox Herculēs, quī reliquōs centaurōs secūtus erat, ad spēluncam rediit, et māgnō cum dolōre

Pholum mortuum vidit. Multis cum lacrimis corpus amici ad sepulturam dedit; tum, postquam alterum poculum vini exhausit, somno se dedit.

28. *FIFTH LABOR: THE AUGEAN STABLES*

Deinde Eurystheus Herculi hunc laborem graviorem imposuit. Augēas quidam, qui illō tempore regnum in Elide obtinebat, tria milia boum habebat. Hi in stabulo ingentis magnitudinis includebantur. Stabulum autem inluvie ac squalore erat obsitum, neque enim ad hoc tempus umquam purgatum erat. Hoc Hercules intra
10 spatium unius diei purgare iussus est. Ille, etsi res erat multae operae, negotium suscepit. Primum magnō labore fossam duodeviginti pedum duxit, per quam fluminis aquam de montibus ad murum stabuli perduxit. Tum, postquam murum perrupit, aquam in stabulum immisit;
15 et tali modo contra opinionem omnium opus confecit.

29. *SIXTH LABOR: THE STYMPHALIAN BIRDS*

Post paucos dies Hercules ad oppidum Stymphalum iter fecit; imperaverat enim ei Eurystheus ut avis Stymphalides necaret. Hae aves rostra aenea habebant et carne hominum vesciebantur. Ille postquam ad locum
20 pervenit, lacum vidit; in hoc autem lacu, qui non procul erat ab oppido, aves habitabant. Nulla tamen dabatur appropinquandi facultas; lacus enim non ex aqua sed e limo constitit. Hercules igitur neque pedibus neque lintre progredi potuit.
25 Ille cum magnam partem diei frustrā consumpsisset, hoc conātū destitit et ad Volcanum se contulit, ut auxilium ab eo peteret. Volcanus (qui ab fabris maximē

colēbātur) crepundia quae ipse ex aere fabricātus erat Herculi dedit. Hīs Herculēs tam ācrem crepitum fēcit ut avēs perterritae āvolārent. Ille autem, dum āvolant, māgnū numerum eōrum sagittīs trānsfixit.

30. SEVENTH LABOR : THE CRETAN BULL

Tum Eurystheus Herculi imperāvit ut taurum quendam ferōcissimum ex insulā Crētā vivum referret. Ille igitur nāvem cōnscendit, et cum ventus idōneus esset, statim solvit. Cum tamen insulae iam appropinquāret, tanta tempestās subitō coorta est ut nāvis cursum tenēre nōn posset. Tantus autem timor animōs nautārum occupāvit ut paene omnem spem salūtis dēpōnerent. Herculēs tamen, etsi nāvigandī imperitus erat, haudquāquam territus est.

Post breve tempus summa tranquillitās cōnsecūta est, et nautae, quī sē ex timōre iam recēperant, nāvem incolumem ad terram appulērunt. Herculēs ē nāvi ēgressus est, et cum ad rēgem Crētae vēnisset, causam veniendī docuit. Deinde, postquam omnia parāta sunt, ad eam regiōnem contendit quam taurus vāstābat. Mox taurum vidit, et quamquam rēs erat māgnī periculī, cornua eiūs prehendit. Tum, cum ingentī labōre mōnstrum ad nāvem trāxisset, cum praedā in Graeciam rediit.

31. EIGHTH LABOR : THE MAN-EATING HORSES OF DIOMEDE

Postquam ex insulā Crētā rediit, Herculēs ab Eurystheō in Thrāciam missus est, ut equōs Diomēdis redūceret. Hī equi carne hominum vēscēbantur; Diomēdes autem, vir crudēlissimus, illis obiciēbat peregrinōs omnīs

quī in eam regiōnem vēnerant. Herculēs igitur māgnā celeritāte in Thrāciam contendit et ab Diomēde postulāvit ut equī sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs irā commōtus rēgem interfēcit et cadāver
5 eius equīs obici iussit.

Ita mīra rērum commūtātiō facta est; is enim quī antea multōs cum cruciātū necāverat ipse eōdem suppliciō necātus est. Cum haec nūntiāta essent, omnēs quī eam regiōnem incolēbant māximā laetitiā adfectī sunt et
10 Herculi meritam grātiam referēbant. Nōn modo māximīs honoribus et praemiīs eum decorāvērunt sed orābant etiam ut rēgnum ipse susciperet. Ille tamen hōc facere nōlēbat, et cum ad mare rediisset, nāvem occupāvit. Ubi omnia ad nāvigandum parāta sunt, equōs in nāvi con-
15 locāvit; deinde, cum idōneam tempestātem nactus esset, sine morā ē portū solvit, et paulō post equōs in lītus Argolicum exposuit.

32. NINTH LABOR: THE GIRDLE OF HIPPOLYTE

Gēns Amāzonum dīcitur omnīnō ex mulieribus cōnstitisse. Hae summam scientiam rei militāris habēbant,
20 et tantam virtūtem adhibēbant ut cum virīs proelium committere audērent. Hippolytē, Amāzonum rēgīna, balteum habuit celeberrimum quem Mārs ei dederat. Admēta autem, Eurystheī filia, fāmam dē hōc balteō accēperat et eum possidēre vehementer cupiēbat.
25 Eurystheus igitur Herculi mandāvit ut cōpiās cōgeret et bellum Amāzonibus inferret. Ille nūntiōs in omnīs partīs dimīsit, et cum māgna multitūdō convēnisset, eōs dēlēgit quī māximum ūsum in rē militārī habēbant.

33. *THE GIRDLE IS REFUSED*

Hīs virīs Herculēs persuāsit, postquam causam itineris exposuit, ut sēcum iter facerent. Tum cum iīs quibus persuāserat nāvem cōnscendit, et cum ventus idōneus esset, post paucōs diēs ad ōstium flūminis Thermōdontis appulit. Postquam in finis Amāzonum vēnit, nūntium 5 ad Hippolytam mīsīt, quī causam veniendī docēret et balteum pōsceret. Ipsa Hippolytē balteum trādere volēbat, quod dē Herculis virtūte fāmam accēperat; reliquae tamen Amāzonēs ei persuāsērunt ut negāret. At Herculēs, cum haec nūntiāta essent, bellī fortūnam temptāre 10 cōstituit.

Proximō igitur diē cum cōpiās ēdūxisset, locum idōneum dēlēgit et hostīs ad pūgnam ēvocāvit. Amāzonēs quoque cōpiās suās ex castrīs ēdūxērunt et nōn māgnō intervāllō ab Hercule aciem instrūxērunt. 15

34. *THE BATTLE*

Palūs erat nōn māgna inter duo exercitūs; neutri tamen initium trānseundī facere volēbant. Tandem Herculēs sīgnum dedit, et ubi palūdem trānsiit, proelium commisit.

Amāzonēs impetum virōrum fortissimē sustinuērunt, 20 et contrā opiniōnem omnium tantam virtūtem praestiterunt ut multōs eōrum occiderint, multōs etiam in fugam coniēcerint. Virī enim novō genere pūgnae perturbābantur nec māgnam virtūtem praestābant. Herculēs autem cum haec vidēret, dē suis fortūnis dēspērāre coepit. 25 Militēs igitur vehementer cohortātus est ut pristinae virtūtis memoriā retinērent neu tantum dēdecus admitterent, hostiumque impetum fortiter sustinērent;

quibus verbis animos omnium ita erexit ut multi etiam qui vulneribus confecti essent proelium sine mora redintegrarent.

35. THE DEFEAT OF THE AMAZONS

Diū et acriter pugnatum est; tandem tamen ad solis
 5 occāsum tanta commutatio rerum facta est ut mulieres
 terga verterent et fugā salutem peterent. Multae autem
 vulneribus defessae dum fugiunt captae sunt, in quō
 numero ipsa erat Hippolytē. Herculēs summam clemen-
 tiam praestitit, et postquam balteum accēpit, libertatem
 10 omnibus captivis dedit. Tum verō socios ad mare re-
 dūxit, et quod nōn multum aestatis supererat, in Graeci-
 am proficisci mātūravit. Nāvem igitur conscendit, et
 tempestatem idoneam nactus statim solvit; antequam
 tamen in Graeciam pervēnit, ad urbem Trōiam nāvem
 15 appellere constituit, frumentum enim quod secum habē-
 bat iam deficere coeperat.

36. LAOMEDON AND THE SEA-MONSTER

Lāomedōn quidam illō tempore rēgnum Trōiae ob-
 tinēbat. Ad hunc Neptūnus et Apollō annō superiōre
 vēnerant, et cum Trōia nōndum moenia habēret, ad hōc
 20 opus auxilium obtulerant. Postquam tamen hōrum
 auxiliō moenia confecta sunt, nolēbat Lāomedōn prae-
 mium quod prōposuerat persolvere.

Neptūnus igitur et Apollō ob hanc causam irātī mōn-
 strum quoddam misērunt speciē horribilī, quod cottidiē ē
 25 marī veniēbat et hominēs pecudēsque vorābat. Trōiānī
 autem timōre perterriti in urbe continēbantur, et pecora
 omnia ex agris intrā mūrōs compulerant. Lāomedōn hīs
 rēbus commōtus ōrāculum cōsuluit, ac deus eī praecēpit
 ut filiam Hēsionem mōnstrō obiceret.

37. THE RESCUE OF HESIONE

Lāomedōn, cum hōc respōnsum renūtiātum esset, māgnū dolōrem percēpit; sed tamen, ut cīvīs suōs tantō periculō liberāret, orāculō pārēre cōstituit et diem sacrificiō dixit. Sed sive cāsū sive cōsiliō deōrum Herculēs tempore opportunissimō Triōam attigit; ipsō enim 5 temporis punctō quō puella catēnis vineta ad litus dēdūcēbātur ille nāvem appulit. Herculēs ē nāvi ēgressus dē rēbus quae gerēbantur certior factus est; tum irā commōtus ad rēgem sē contulit et auxilium suum obtulit. Cum rēx libenter eī concessisset ut, si 10 posset, puellam liberāret, Herculēs mōnstrum interfēcit; et puellam, quae iam omnem spem salūtis dēposuerat, incolumem ad patrem redūxit. Lāomedōn māgnō cum gaudiō filiam suam accēpit, et Herculi prō tantō beneficiō meritam grātiam rettulit. 15

38. TENTH LABOR: THE OXEN OF GERYON

Tum vērō missus est Herculēs ad insulam Erythiam, ut bovēs Gēryonis arcesseret. Rēs erat summae difficultātis, quod bovēs ā quōdam Eurytiōne et ā cane bicipite custōdiēbantur. Ipse autem Gēryōn speciem horribilem prae-
bēbat; tria enim corpora inter sē coniūcta habēbat. 20
Herculēs tamen etsi intellegēbat quantum periculum esset, negōtium suscepit; ac postquam per multās terrās iter fēcit, ad eam partem Libyae pervēnit quae Eurōpae proxima est. Ibi in utrōque litore freti quod Eurōpam ā Libyā dividit columnās cōstituit, quae postea Herculis 25 Columnae appellābantur.

39. *THE GOLDEN SHIP*

Dum hic moratur, Herculēs māgnūm incommodum ex calōre sōlis accipiēbat; tandem igitur Irā commōtus arcum suum intendit et sōlem sagittis petiit. Sōl tamen audāciam viri tantum admirātus est ut lintrem auream
5 ei dederit. Herculēs hōc dōnum libentissimē accēpit, nūllam enim nāvem in hīs regiōnibus invenire potuerat. Tum lintrem dēdūxit, et ventum nactus idōneum post breve tempus ad insulam pervēnit. Ubi ex incolis cō-
10 gnōvit quō in locō bovēs essent, in eam partem statim profectus est et ā rēge Gēryone postulāvit ut bovēs sibi trāderentur. Cum tamen ille hōc facere nōllet, Herculēs et rēgem ipsum et Eurytiōnem, quī erat ingentī māgni-
tūdine corporis, interfēcit.

40. *A MIRACULOUS HAIL-STORM*

Tum Herculēs bovēs per Hispāniam et Liguriam com-
15 pellere cōstituit; postquam igitur omnia parāta sunt, bovēs ex insulā ad continentem trānsportāvit. Ligurēs autem, gēns bellicōsissima, dum ille per finis eōrum iter facit, māgnās cōpiās coēgērunt atque eum longius prō-
gredi prohibēbant. Herculēs māgnam difficultātem
20 habēbat, barbari enim in locis superiōribus cōstiterant et saxa tēlaque in eum coniciēbant. Ille quidem paene omnem spem salūtis dēposuerat, sed tempore opportū-
nissimō Iuppiter imbrem lapidum ingentium ē caelō dēmisit. Hī tantā vī cecidērunt ut māgnūm numerum
25 Ligurum occiderint; ipse tamen Herculēs (ut in tālibus rēbus accidere cōsuēvit) nihil incommodi cēpit.

41. THE PASSAGE OF THE ALPS

Postquam Ligurēs hōc modō superātī sunt, Hereulēs quam celerrimē prōgressus est et post paucōs diēs ad Alpīs pervēnit. Necesse erat hās trānsire, ut in Ītaliā bovēs ageret; rēs tamen summae erat difficultātis. Hi enim montēs, quī ūlteriōrem ā citeriōre Galliā dīvidunt, 5 nive perennī sunt tēctī; quam ob causam neque frumentum neque pābulum in hīs regiōnibus invenīri potest. Hereulēs igitur antequam ascendere coepit, māgnam cōpiam frūmentī et pābulī comparāvit et hōc commeātū bovēs onerāvit. Postquam in hīs rēbus trīs diēs cōsūmp- 10 serat, quartō diē profectus est, et contrā omnium opīnionem bovēs incolumīs in Ītaliā trādūxit.

42. CACUS STEALS THE OXEN

Brevī tempore ad flūmen Tiberim vēnit. Tum tamen nūlla erat urbs in eō locō, Rōma enim nōndum condita erat. Hereulēs itinere fessus cōstituit ibi paucōs diēs 15 morārī, ut sē ex labōribus recreāret. Haud procul ā valle ubi bovēs pāscēbantur spēlunca erat, in quā Cācus, horrible mōnstrum, tum habitābat. Hīc speciem terribilem praebebāt, nōn modo quod ingentī māgnitūdine corporis erat, sed quod ignem ex ore expīrābat. Cācus 20 autem dē adventū Herculis fāmam accēperat; noctū igitur vēnit, et dum Hereulēs dormit, quattuor pulcherrimōrum boum abripuit. Hōs caudīs in spēluncam trāxit, nē Hereulēs ē vestigiīs cōgnōscere posset quō in locō cēlātī essent.

43. *HERCULES DISCOVERS THE THEFT*

Posterō diē simul atque ē somnō excitātus est, Hercu-
lēs fūrtum animadvertit et bovēs āmissōs omnibus locīs
quaerēbat. Hōs tamen nūsquam reperire poterat, nōn
modo quod locī nātūrā ignōrābat, sed quod vestigiis
5 falsis dēceptus est. Tandem cum māgnam partem diēi
frustrā cōsūmpsisset, cum reliquīs bōbus prōgredi cōn-
stituit. At dum proficisci parat, ūnus ē bōbus quōs
sēcum habuit mūgire coepit. Subitō īī quī in spēluncā
inclūsī erant mūgitum reddiderunt, et hōc modō Her-
10 culem certiōrem fēcērunt quō in locō cēlāti essent. Ille
vehementer irātus ad spēluncam quam celerrimē sē con-
tulit, ut praedam reciperet. At Cācus saxum ingēns ita
dēiēcera ut aditus spēluncae omnīnō obstruerētur.

44. *HERCULES AND CACUS*

Herculēs cum nūllum alium introitum reperire posset,
15 hōc saxum āmovēre cōnātus est, sed propter eiūs māgni-
tūdinem rēs erat difficillima. Diū frustrā labōrābat neque
quicquam efficere poterat; tandem tamen māgnō cōnātū
saxum āmōvit et spēluncam patefēcit. Ibi āmissōs
bovēs māgnō cum gaudiō cōspēxit; sed Cācum ipsum
20 vix cernere potuit, quod spēlunca replēta erat fūmō quem
ille mōre suō ēvomēbat. Herculēs inūsitātā speciē tur-
bātus breve tempus haesitābat; mox tamen in spēlun-
cam inrūpit et collum mōnstri bracciis complexus est.
Ille etsī multum repūgnāvit, nūllō modō sē liberāre
25 potuit, et cum nūlla facultās respirandī darētur, mox
exanimātus est.

45. *ELEVENTH LABOR: THE GOLDEN APPLES OF THE HESPERIDES*

Eurystheus postquam bovēs Gēryonis accēpit, labōrem undecimum Herculi imposuit, graviōrem quam quōs suprā nārrāvimus. Mandāvit enim ei ut aurea pōma ex hortō Hesperidum auferret. Hesperidēs autem nymphae erant quaedam fōrmā praestantissimā, quae in terrā 5 longinquā habitābant, et quibus aurea quaedam pōma ā Iūnōne commissa erant. Multī hominēs auri cupiditāte inductī haec pōma auferre iam antea cōnātī erant. Rēs tamen difficillima erat, namque hortus in quō pōma erant mūrō ingentī undique circumdatus erat; praeterea dracō 10 quīdam cui centum erant capita portam hortī diligenter custodiēbat. Opus igitur quod Eurystheus Herculi imperāverat erat summae difficultātis, nōn modo ob causās quās memorāvimus, sed etiam quod Herculēs omnīnō ignōrābat quō in locō hortus ille situs esset. 15

46. *HERCULES ASKS AID OF ATLAS*

Herculēs quamquam quiētem vehementer cupiēbat, tamen Eurystheō pārere cōstituit, et simul ac iūssa eius accēpit, proficisci mātūrāvit. Ā multīs mercātōribus quaesiverat quō in locō Hesperidēs habitārent, nihil tamen certum reperire potuerat. Frūstrā per multās 20 terrās iter fēcit et multa perīcula subiit; tandem, cum in hīs itineribus tōtum annum cōsūmpsisset, ad extrēmam partem orbis terrārum, quae proxima est Ōceanō, pervēnit. Hic stābat vir quīdam, nōmine Atlās, ingentī māgnitūdine corporis, quī caelum (ita trāditum est) 25 umerīs suis sustinēbat, nē in terram dēcideret. Herculēs tantās virīs māgnopere mirātus statim in conloquium

cum Atlante vēnit, et cum causam itineris docuisset, auxilium ab eō petiit.

47. HERCULES BEARS UP THE HEAVENS

Atlās autem Herculi māximē prōdesse potuit; ille enim cum ipse esset pater Hesperidum, certō scīvit quō in
5 locō esset hortus. Postquam igitur audīvit quam ob causam Herculēs vēnisset, “Ipse,” inquit, “ad hortum ibō et filiābus meis persuādēbō ut pōma suā sponte trā-
dant.” Herculēs cum haec audiret, māgnopere gāvisus est; vim enim adhibēre nōluit, sī rēs aliter fieri posset.
10 Cōstituit igitur oblātum auxilium accipere. Atlās tamen postulāvit ut, dum ipse abesset, Herculēs caelum umeris sustinēret. Hōc autem negōtium Herculēs libenter suscepit, et quamquam rēs erat summi labō-
ris, tōtum pondus caeli continuōs complūrīs diēs sōlus
15 sustinēbat.

48. THE RETURN OF ATLAS

Atlās intereā abierat et ad hortum Hesperidum, quī pauca milia passuum aberat, sē quam celerrimē contulerat. Eō cum vēnisset, causam veniendī exposuit et filiās suās vehementer hortātus est ut pōma trāderent.
20 Illae diū haerēbant; nōlēbant enim hōc facere, quod ab ipsā Iūnōne (ita ut ante dictum est) hōc mūnus accēpissent. Atlās tamen aliquandō iis persuāsit ut sibi pārērent, et pōma ad Herculem rettulit. Herculēs intereā cum plūrīs diēs exspectāvisset neque ūllam fāmam
25 dē reditū Atlantis accēpisset, hāc morā graviter commōtus est. Tandem quīntō diē Atlantem vidit redeuntem, et mox māgnō cum gaudiō pōma accēpit; tum, postquam grātiās prō tantō beneficiō ēgit, ad Graeciam proficisci mātūrāvit.

49. *TWELFTH LABOR : CERBERUS THE
THREE-HEADED DOG*

Postquam aurea pōma ad Eurystheum relāta sunt, ūnus modo relinquēbātur ē duodecim labōribus quōs Pŷthia Herculi praecēperat. Eurystheus autem cum Herculem māgnopere timēret, eum in aliquem locum mittere volēbat unde numquam redire posset. Negōtium 5 igitur eī dedit ut canem Cerberum ex Orcō in lūcem traheret. Hōc opus omnium difficillimum erat, nēmō enim umquam ex Orcō redierat. Praetereā Cerberus iste mōnstrum erat horribili speciē, cui tria erant capita serpentibus saevis cincta. Antequam tamen dē hōc labōre 10 nārrāmus, nōn aliēnum vidētur, quoniam dē Orcō mentionem fēcimus, pauca dē eā regiōne prōpōnere.

50. *CHARON'S FERRY*

Dē Orcō, quī idem Hādēs appellābātur, haec trāduntur. Ut quisque dē vitā dēcesserat, mănēs eius ad Orcum, sēdem mortuōrum, ā deō Mercuriō dēducēbantur. Hūius 15 regiōnis, quae sub terrā fuisse dīcitur, rēx erat Plūtō, cui uxor erat Prōserpina, Iovis et Cereris filia. Mănēs igitur ā Mercuriō dēductī primum ad rīpam veniēbant Stygis flūminis, quō rēgnum Plūtōnis continētur. Hōc trānsire necesse erat antequam in Orcum venire possent. 20 Cum tamen in hōc flūmine nūllus pōns factus esset, mănēs trānsvehēbantur ā Charonte quōdam, quī cum parvā scaphā ad rīpam exspectābat. Charōn prō hōc officiō mercēdem postulābat, neque quemquam, nisi hōc praemium prius dedisset, trānsvehere volēbat. Quam 25 ob causam mōs erat apud antiquōs nummum in ōre

mortuū pōnere eō cōnsiliō, ut cum ad Stygem vēnisset, pretium trāiectūs solvere posset. Ii autem quī post mortem in terrā nōn sepultī erant Stygem trānsire nōn potuerunt, sed in ripā per centum annōs errāre coācti sunt; tum dēnum Orcum intrāre licuit.

51. THE REALM OF PLUTO

Ut autem mănēs Stygem hōc modō trānsierant, ad alterum veniēbant flūmen, quod Lēthē appellābātur. Ex hōc flūmine aquam bibere cōgēbantur; quod cum fecissent, rēs omnis in vitā gestās ē memoriā dēpōnēbant. 10 Dēnique ad sēdem ipsius Plūtōnis veniēbant, cūius introitus ā cane Cerberō custodiēbātur. Ibi Plūtō nigrō vestitū indūtus cum uxōre Prōserpinā in soliō sedēbat. Stābant etiam nōn procul ab eō locō tria alia solia, in quibus sedēbant Mīnōs, Rhadamanthus, Aeacusque, 15 iūdicēs apud inferōs. Hī mortuīs iūs dicēbant et praemia poenāsque cōstituēbant. Bonī enim in Campōs Elysīos, sēdem beātōrum, veniēbant; improbī autem in Tartarum mittēbantur ac multis et variis suppliciis ibi excruciabāntur.

52. HERCULES CROSSES THE STYX

20 Herculēs postquam imperia Eurystheī accēpit, in Lacōniam ad Taenarum statim sē contulit; ibi enim spēlunca erat ingentī māgnitūdine, per quam, ut trādēbātur, hominēs ad Orcum dēscendēbant. Eō cum vēnisset, ex incolīs quaesīvit quō in locō spēlunca illa sita 25 esset; quod cum cōgnōvisset, sine morā dēscendere cōstituit. Nec tamen sōlus hōc iter faciēbat, Mercurius enim et Minerva sē eī sociōs adiūnxerant. Ubi ad ripam Stygis vēnit, Herculēs scapham Charontis cōnscendit,

ut ad ūlteriōrem rīpam trānsīret. Cum tamen Herculēs vir esset ingentī māgnitūdine corporis, Charōn solvere nōlēbat; māgnopere enim verēbātur nē scapha sua tantō pondere onerāta in mediō flūmine mergerētur. Tandem tamen minīs Herculis territus Charōn scapham solvit, et 5 eum incolumem ad ūlteriōrem rīpam perdūxit.

53. THE LAST LABOR IS ACCOMPLISHED °

Postquam flūmen Stygem hōc modō trānsiit, Herculēs in sēdem ipsius Plūtōnis vēnit; et postquam causam veniendī docuit, ab eō petīvit ut Cerberum auferre sibi liceret. Plūtō, quī dē Hercule fāmam accēperat, eum 10 benignē excēpit, et facultātem quam ille petēbat libenter dedit. Postulāvit tamen ut Herculēs ipse, cum imperāta Eurysthei fēcisset, Cerberum in Orcum rūsus redūceret. Herculēs hōc pollicitus est, et Cerberum, quem nōn sine māgnō periculō manibus prehenderat, summō cum 15 labōre ex Orcō in lūcem et ad urbem Eurysthei trāxit. Eō cum vēnisset, tantus timor animum Eurysthei occupāvit ut ex ātriō statim refūgerit; cum autem paulum sē ex timōre recēpisset, multis cum lacrimīs obsecrāvit Herculem ut mōnstrum sine morā in Orcum re- 20 dūceret. Sic contrā omnium opīniōnem duodecim illi labōrēs quōs Pŷthia praeceperat intrā duodecim annōs cōfecti sunt; quae cum ita essent, Herculēs servitūte tandem liberātus māgnō cum gaudiō Thēbās rediit.

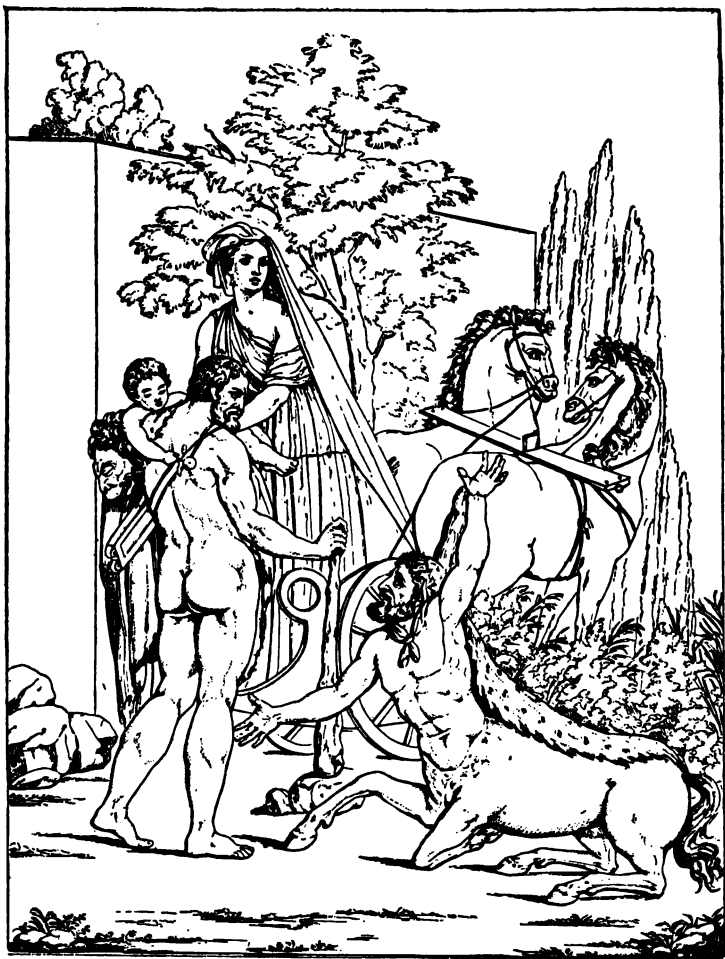
54. THE CENTAUR NESSUS

Posteā Herculēs multa alia praeclāra perfēcit, quae 25 nunc perscribere longum est. Tandem iam aetāte prōvectus Dēianīram, Oeneī filiam, in mātrimonium dūxit;

post tamen trīs annōs accidit ut puerum quendam, cui nōmen erat Eunomus, cāsū occiderit. Cum autem mōs esset ut sī quis hominem cāsū occīdisset, in exsilium Iret, Herculēs cum uxōre suā ē finibus eius cīvitātis exīre
 5 mātūrāvit. Dum tamen iter faciunt, ad flūmen quoddam pervēnērunt in quō nūllus pōns erat; et dum quaerunt quōnam modō flūmen trānseant, accurrit centaurus Nessus, quī viātōribus auxilium obtulit. Herculēs igitur uxōrem suam in tergum Nessī imposuit; tum ipse flūmen
 10 trānāvit. Nessus autem paulum in aquam prōgressus ad rīpam subitō revertēbātur et Dēianīram auferre cōnābātur. Quod cum animadvertisset Herculēs, irā graviter commōtus arcum intendit et pectus Nessī sagittā trānsfixit.

55. THE POISONED ROBE

15 Nessus igitur sagittā Herculis trānsfixus moriēns humi iacēbat; at nē occāsiōnem suī ulciscendī dīmitteret, ita locūtus est: "Tū, Dēianīra, verba morientis audī. Sī amōrem marītī tuī cōservāre vis, hunc sanguinem quī nunc ē pectore meō effunditur sūme ac repōne; tum,
 20 sī umquam in suspiciōnem tibi vēnerit, vestem marītī hōc sanguine inficiēs." Haec locūtus Nessus animam efflāvit; Dēianīra autem nihil malī suspicāta imperāta fēcit. Paulō post Herculēs bellum contrā Eurytum, rēgem Oechaliae, suscepit; et cum rēgem ipsum cum
 25 filiis interfēcisset, Iolē eius filiam captivam sēcum redūxit. Antequam tamen domum vēnit, nāvem ad Cēnaeum prōmunturium appulit, et in terram ēgressus āram cōstituit, ut Iovī sacrificāret. Dum tamen sacrificium parat, Licham comitem suum domum mīsīt, quī



HERCULES, NESSUS, AND DEJANIRA

vestem albam referret; mōs enim erat apud antiquōs, dum sacrificia facerent, albam vestem gerere. At Dē-ianīra verita nē Herculēs amōrem ergā Iolēn habēret, vestem priusquam Lichae dedit, sanguine Nessī infēcit.

56. *THE DEATH OF HERCULES*

Herculēs nihil malī suspiciāns vestem quam Lichās 5 attulerat statim induit; paulō post tamen dolōrem per omnia membra sēnsit, et quae causa esset ēius rei mā-
gnopere mirābātur. Dolōre paene exanimātus vestem dētrahere cōnātus est; illa tamen in corpore haesit, neque ullō modō abscindī potuit. Tum dēmum Herculēs 10 quasi furōre impulsus in montem Oetam sē contulit, et in rogam, quem summā celeritāte extrūxit, sē imposuit. Hōc cum fēcisset, eōs quī circumstābant orāvit ut rogam quam celerrimē succenderent. Omnēs diū rectūsābant; tandem tamen pāstor quīdam ad misericordiam inductus 15 ignem subdidit. Tum, dum omnia fūmō obscurantur, Herculēs dēnsā nūbe vėlātus ā Iove in Olympum abrep-
tus est.

THE ARGONAUTS

The celebrated voyage of the Argonauts was brought about in this way. Pelias had expelled his brother Aeson from his kingdom in Thessaly, and had determined to take the life of Jason, the son of Aeson. Jason, however, escaped and grew up to manhood in another country. At last he returned to Thessaly; and Pelias, fearing that he might attempt to recover the kingdom, sent him to fetch the Golden Fleece from Colchis, supposing this to be an impossible feat. Jason with a band of heroes set sail in the ship Argo (called after Argus, its builder), and after many adventures reached Colchis. Here Aeëtes, king of Colchis, who was unwilling to give up the Fleece, set Jason to perform what seemed an impossible task, namely to plough a field with certain fire-breathing oxen, and then to sow it with dragon's teeth. Medëa, however, the daughter of the king, assisted Jason by her skill in magic, first to perform the task appointed, and then to procure the Fleece. She then fled with Jason, and to delay the pursuit of her father, sacrificed her brother Absyrtus. After reaching Thessaly, Medëa caused the death of Pelias and was expelled from the country with her husband. They removed to Corinth, and here Medëa becoming jealous of Glauce, daughter of Creon, caused her death by means of a poisoned robe. She was afterward carried off in a chariot sent by the sun-god, and a little later Jason was accidentally killed.

57. THE WICKED UNCLE

Erant olim in Thessaliā duo frātrēs, quōrum alter Aesōn, Peliās alter appellābātur. Aesōn primō rēgnum obtinuerat; at post paucōs annōs Peliās rēgnī cupiditāte adductus nōn modo frātre suū expulit, sed etiam in animō habēbat Iāsonem, Aesonis filium, interficere. 5 Quidam tamen ex amicis Aesonis, ubi sententiam Peliae cōgnōvērunt, puerum ē tantō periculō ēripere cōstituērunt. Noctū igitur Iāsonem ex urbe abstulērunt, et cum posterō diē ad rēgem rediissent, ei renūntiāverunt puerum mortuum esse. Peliās cum hōc audivisset, etsi 10 rē vērā māgnū gaudium percipiēbat, speciem tamen doloris praeibuit et quae causa esset mortis quaeisivit. Illi autem cum bene intellegerent dolōrem eius falsum esse, nesciō quam fābulam dē morte pueri finxērunt.

58. A FATEFUL ACCIDENT

Post breve tempus Peliās, veritus nē rēgnum suū 15 tantā vī et fraude occupātum āmitteret, amicum quendam Delphōs mīsīt, quī ōrāculum cōsuleret. Ille igitur quam celerrimē Delphōs sē contulit et quam ob causam vēnisset dēmōstrāvit. Respondit ōrāculum nullum esse in praesentiā periculum; monuit tamen Peliam ut si 20 quis ūnum calceum gerēs venīret, eum cavēret. Post paucis annis accidit ut Peliās māgnū sacrificium factūrus esset; nūntiōs in omnis partis dimiserat et certam diem conveniendi dixerat. Diē cōstitutā māgnus hominum numerus undique ex agris convēnit; in his autem 25 vēnit etiam Iāson, quī ā pueritiā apud centaurum quen-

dam habitāverat. Dum tamen iter facit, ūnum ē calceīs
in transeundō nesciō quō flūmine āmisit.

59. THE GOLDEN FLEECE

Iāsōn igitur cum calceum āmissum nūllō modō reci-
pere posset, ūnō pede nūdō in rēgiam pervēnit. Quem
5 cum Peliās vīdisset, subitō timōre adfectus est; intellēxit
enim hunc esse hominem quem ōrāculum dēmōnstrā-
visset. Hōc igitur cōnsilium iniit. Rēx erat quidam
Aeētēs, quī rēgnum Colchidis illō tempore obtinēbat.
Huic commissum erat vellus illud aureum quod Phrixus
10 ōlim ibi reliquerat. Cōstituit igitur Peliās Iāsōnī ne-
gōtium dare ut hōc vellere potirētur; cum enim rēs esset
māgnī periculī, eum in itinere peritūrum esse spērābat.
Iāsōnem igitur ad sē arcessivit, et eum cohortātus quid
fieri vellet docuit. Ille etsī intellegēbat rem esse difficil-
15 limam, negōtium libenter suscepit.

60. THE BUILDING OF THE GOOD SHIP ARGO

Cum tamen Colchis multōrum diērum iter ab eō locō
abesset, sōlus Iāsōn proficisci nōluit. Dīmisit igitur
nūntiōs in omnīs partīs, quī causam itineris docērent et
diem certam conveniendi dicerent. Intereā, postquam
20 omnia quae sunt ūsuī ad armandās nāvis comportārī
iussit, negōtium dedit Argō cuidam, quī summam scien-
tiam nauticārum rērum habēbat, ut nāvem aedificāret.
In hīs rēbus circiter decem diēs cōsūptī sunt; Argus
enim, quī operī praeerat, tantam dīligentiam adhibēbat
25 ut nē nocturnum quidem tempus ad labōrem intermit-
teret. Ad multitudinem hominum trānsportandam nāvis
paulō erat lātior quam quibus in nostrō marī ūtī cōn-

suēvimus, et ad vim tempestātum perferendam tōta ē rōbore facta est.

61. THE ANCHOR IS WEIGHED

Intereā is diēs appetēbat quem Iāsōn per nūntiōs ēdixerat, et ex omnibus regiōnibus Graeciae multī, quōs aut rei novitās aut spēs glōriae movēbat, undique con- 5 veniēbant. Trāditum est autem in hōc numerō fuisse Herculem, dē quō suprà multa perscripsimus, Orpheum, citharoedum praeclārissimum, Thēseum, Castorem, multōsque aliōs quōrum nōmina sunt nōtissima. Ex hīs Iāsōn quōs arbitrātus est ad omnia pericula subeunda 10 parātissimōs esse, eōs ad numerum quīnquāgintā dēlēgit et sociōs sibi adiūnxit; tum paucōs diēs commorātus, ut ad omnis cāsūs subsidia comparāret, nāvem dēdūxit, et tempestātem ad nāvigandum idōneam nactus māgnō cum plausū omnium solvit. 15

62. A FATAL MISTAKE

Haud multō post Argonautae (ita enim appellābantur quī in istā nāvi vehēbantur) insulam quandam, nōmine Cyzicum, attigērunt; et ē nāvi ēgressī ā rēge illius regiōnis hospitio exceptī sunt. Paucās hōrās ibi commorātī ad sōlis occāsum rūsus solvērunt; sed postquam pauca 20 mīlia passuum prōgressī sunt, tanta tempestās subitō coorta est ut cursum tenēre nōn possent, et in eandem partem insulae unde nūper profectī erant māgnō cum periculō dēicerentur. Incolae tamen, cum nox esset obscūra, Argonautās nōn āgnōscēbant, et nāvem inimī- 25 cam vēnisse arbitrātī arma rapuērunt et eōs ēgredi prohibēbant. Acriter in litore pūgnātum est, et rēx ipse, quī cum aliīs dēcucurrerat, ab Argonautīs occisus est.

Mox tamen, cum iam dilucēsceret, sēnsērunt incolae sē errāre et arma abiēcērunt; Argonautae autem cum rēgem occisum esse vidērent, māgnū dolōrem percēpērunt.

63. THE LOSS OF HYLAS

5 Postrīdiē ēius diēi Iāsōn tempestātem satis idōneam esse arbitrātus (summa enim tranquillitās iam cōnsecūta erat), ancorās sustulit, et pauca mīlia passuum prōgressus ante noctem Mȳsiam attigit. Ibi paucās hōrās in ancorīs exspectāvit; ā nautīs enim cōgnōverat aquae
 10 cōpiam quam sēcum habērent iam dēficere, quam ob causam quīdam ex Argonautīs in terram ēgressī aquam quaerēbant. Hōrum in numerō erat Hylās quīdam, puer fōrmā praestantissimā. Quī dum fontem quaerit, ā comitibus paulum sēcesserat. Nymphae autem quae
 15 fontem colēbant, cum iuvenem vidissent, eī persuādere cōnātae sunt ut sēcum manēret; et cum ille negāret sē hōc factūrum esse, puerum vī abstulērunt.

Comitēs ēius postquam Hylam āmissum esse sēnsērunt, māgnō dolōre adfectī diū frūstrā quaerēbant. Her-
 20 culēs autem et Polyphēmus, quī vestigia puerī longius secūtī erant, ubi tandem ad lītus rediērunt, Iāsōnem solvisse cōgnōvērunt.

64. DIFFICULT DINING

Post haec Argonautae ad Thrāciam cursum tenuērunt, et postquam ad oppidum Salmydēssum nāvem appul-
 25 runt, in terram ēgressī sunt. Ibi cum ab incolīs quae- sissent quis rēgnū ēius regiōnis obtinēret, certiōrēs factī sunt Phīneum quendam tum rēgem esse. Cōgnōvērunt etiam hunc caecum esse et dirō quōdam suppliciō adfici,

quod olim sē crūdēlissimum in filiōs suōs prae buisset. Cūius supplicii hōc erat genus. Missa erant ā Iove mōnstra quaedam speciē horribilī, quae capita virginum, corpora volucrum habēbant. Hae volucrēs, quae Harpȳiae appellābantur, Phīneō summam molestiam adferēbant; quo- 5 tiēns enim ille accubuerat, veniēbant et cibum appositum statim auferēbant. Quō factum est ut haud multum abesset quīn Phīneus famē morerētur.

65. THE DELIVERANCE OF PHINEUS

Rēs igitur male sē habēbat cum Argonautae nāvem appulērunt. Phīneus autem simul atque audivit eōs in 10 suōs finis ēgressōs esse, māgnopere gāvīsus est. Sciēbat enim quantam opīniōnem virtūtis Argonautae habērent, nec dubitābat quīn sibi auxilium ferrent. Nūntium igitur ad nāvem mīsit, quī Iāsonem sociōsque ad rēgiam vocāret. Eō cum vēnissent, Phīneus dēmōnstrāvit 15 quantō in periculō suae rēs essent, et prōmīsit sē māgna praemia datūrum esse, sī illi remedium repperissent. Argonautae negōtium libenter suscēpērunt, et ubi hōra vēnit, cum rēge accubuērunt; at simul ac cēna apposita est, Harpȳiae cēnāculum intrāvērunt et cibum auferre 20 cōnābantur. Argonautae primum gladiīs volucrēs petiērunt; cum tamen vidērent hōc nihil prōdesse, Zētēs et Calais, quī ālis erant instructī, in āera sē sublevāvērunt, ut dēsUPER impetum facerent. Quod cum sēn- sissent Harpȳiae, rei novitāte perterritae statim aufūgē- 25 runt, neque postea umquam rediērunt.

66. THE SYMPLEGADES

Hōc factō Phīneus, ut prō tantō beneficiō meritam

grātiā referret, Iāsonī dēmōnstrāvit quā ratiōne Sym-
 plēgadēs vitāre posset. Symplēgadēs autem duae erant
 rūpēs ingentī māgnitūdine, quae ā Iove positae erant eō
 cōnsiliō, nē quis ad Colchida perveniret. Hae parvō
 5 intervāllō in marī natābant, et si quid in medium spatium
 vēnerat, incrēdibili celeritāte concurrēbant. Postquam
 igitur ā Phīneō doctus est quid faciendum esset, Iāsōn
 sublātis ancorīs nāvem solvit, et lēnī ventō prōvectus
 mox ad Symplēgadēs appropinquāvit. Tum in prōrā
 10 stāns columbam quam in manū tenēbat ēmisit. Illa
 rēctā viā per medium spatium volāvit, et priusquam
 rūpēs cōnflīxērunt, incolumis ēvāsīt caudā tantum
 āmissā. Tum rūpēs utrimque discessērunt; antequam
 tamen rūsus concurrerent, Argonautae, bene intellegen-
 15 tēs omnem spem salūtis in celeritāte positam esse, sum-
 mā vī rēmīs contendērunt et nāvem incolumem per-
 dūxērunt. Hōc factō dīs grātiās māximās ēgērunt, quō-
 rum auxiliō ē tantō periculō ēreptī essent; omnēs enim
 sciēbant nōn sine auxiliō deōrum rem tam fēliciter
 20 ēvēnisse.

67. A HEAVY TASK

Brevī intermissō spatiō Argonautae ad flūmen Phāsīm
 vērunt, quod in finibus Colchōrum erat. Ibi cum
 nāvem appulissent et in terram ēgressī essent, statim ad
 rēgem Aeētem sē contulērunt et ab eō postulāvērunt ut
 25 vellus aureum sibi trāderētur. Ille cum audīvisset quam
 ob causam Argonautae vērunt, irā commōtus est et
 diū negābat sē vellus trāditūrum esse. Tandem tamen,
 quod sciēbat Iāsonem nōn sine auxiliō deōrum hōc ne-
 gōtium suscepisse, mūtātā sententiā prōmisit sē vellus

trādītūrum, si Iāsōn labōrēs duōs difficillimōs prius per-
fēcisset; et cum Iāsōn dixisset sē ad omnia perīcula sub-
eunda parātum esse, quid fieri vellet ostendit. Prīmum
iungendī erant duo taurī speciē horribillī, quī flammās ex
ōre ēdēbant; tum hīs iūctis ager quīdam arandus erat s
et dentēs dracōnis serendī. Hīs auditis Iāsōn etsī rem
esse summī perīculī intellegēbat, tamen, nē hanc occasi-
ōnem rei bene gerendae āmitteret, negōtium suscepit.

68. THE MAGIC OINTMENT

Mēdēa, rēgis filia, Iāsonem adamāvit, et ubi auditvit
eum tantum periculum subitūrum esse, rem aegrē ferē- 10
bat. Intellegēbat enim patrem suum hunc labōrem prō-
posuisse eō ipsō cōnsiliō, ut Iāsōn morerētur. Quae cum
ita essent, Mēdēa, quae summam scientiam medicīnae
habēbat, hōc cōnsilium iniit. Mediā nocte Insciente patre
ex urbe ēvāsīt, et postquam in montis finitimōs vēnit, 15
herbās quāsdam carpsit; tum sūcō expressō unguentum
parāvit quod vī suā corpus aleret nervōsque cōfirmāret.
Hōc factō Iāsonī unguentum dedit; praecēpit autem ut
eō diē quō istī labōrēs cōficiendī essent corpus suum et
arma māne oblineret. Iāsōn etsī paene omnibus homini- 20
bus māgnitūdine et vīribus corporis antecellēbat (vīta
enim omnis in vērātīōnibus atque in studiō rei mīlitāris
cōnsūmēbātur), tamen hōc cōnsilium nōn neglegendum
esse cēnsēbat.

69. THE SOWING OF THE DRAGON'S TEETH

Ubi is diēs vēnit quem rēx ad arandum agrum ēdīx- 25
erat, Iāsōn ortā lūce cum sociīs ad locum cōstitutum
sē contulit. Ibi stabulum ingēns repperit, in quō taurī
erant inclūsī; tum portīs apertīs taurōs in lūcem trāxit,

et summā cum difficultāte iugum imposuit. At Aeētēs cum vidēret taurōs nihil contrā Iāsonem valēre, māgnopere mirātus est; nesciēbat enim filiam suam auxilium ei dedisse. Tum Iāsōn omnibus aspicientibus agrum
5 arāre coepit, quā in rē tantam diligentiam praebuit ut ante merīdiem tōtum opus cōnfēcerit. Hōc factō ad locum ubi rēx sedēbat adiit et dentīs dracōnis postulāvit; quōs ubi accēpit, in agrum quem arāverat māgnā cum diligentīā sparsit. Hōrum autem dentium nātūra
10 erat tālis ut in eō locō ubi sēmentēs factae essent viri armātī mirō quōdam modō gignerentur.

70. A STRANGE CROP

Nōndum tamen Iāsōn tōtum opus cōnfēcerat; imperāverat enim ei Aeētēs ut armātōs virōs quī ē dentibus gignerentur sōlus interficeret. Postquam igitur omnis
15 dentīs in agrum sparsit, Iāsōn lassitūdine exanimātus quietī sē trādidit, dum viri istī gignerentur. Paucās hōrās dormiēbat, sub vesperum tamen ē somnō subitō excitātus rem ita ēvēnisse ut praedictum esset cōgnōvit; nam in omnibus agrī partibus viri ingentī māgnitūdine cor-
20 poris gladiīs galeisque armātī mirum in modum ē terrā oriēbantur. Hōc cōgnitō Iāsōn cōnsilium quod dedisset Mēdēa nōn omittendum esse putābat. Saxum igitur ingēns (ita enim Mēdēa praecēperat) in mediōs virōs coniēcit. Illi undique ad locum concurrērunt, et cum
25 quisque sibi id saxum nesciō cūr habēre vellet, māgnā contrōversia orta est. Mox strictīs gladiīs inter sē pūgnāre coepērunt, et cum hōc modō plūrimī occisī essent, reliquī vulneribus cōfectī ā Iāsone nullō negōtiō interfectī sunt.

71. THE FLIGHT OF MEDEA

Rēx Aeētēs ubi Iāsonem labōrem prōpositum cōnfēcisse cōgnōvit, irā graviter commōtus est; id enim per dolum factum esse intellegēbat; nec dubitābat quā Mēdēa eī auxilium tulisset. Mēdēa autem cum intellegeret sē in māgnō fore periculō sī in rēgiā manēret, fugā 5 salūtem petere cōstituit. Omnibus rēbus igitur ad fugam parātis mediā nocte insciente patre cum frātre Absyrtō evāsīt, et quam celerrimē ad locum ubi Argō subducta erat sē contulit. Eō cum vēnisset, ad pedēs Iāsonis sē prōiēcīt, et multis cum lacrimis eum obsecrā- 10 vit nē in tantō discrimine mulierem dēsereret quae eī tantum prōfuisset. Ille quod memoriā tenēbat sē per eius auxilium ē māgnō periculō evāsisse, libenter eam excēpit, et postquam causam veniendī audīvit, hortātus est nē patris iram timēret. Prōmisit autem sē quam 15 primum eam in nāvi suā āvectūrum.

72. THE SEIZURE OF THE FLEECE

Postrīdiē eius diēi Iāsōn cum sociis suis ortā luce nāvem dēdūxit, et tempestātem idōneam nactī ad eum locum rēmīs contendērunt, quō in locō Mēdēa vellus cēlātum esse dēmōnstrābat. Cum eō vēnissent, Iāsōn in 20 terram ēgressus est, et sociis ad mare relictis, quī praesidiō nāvi essent, ipse cum Mēdēa in silvās sē contulit. Pauca milia passuum per silvam prōgressus vellus quod quaerēbat ex arbore suspēsum vidit. Id tamen auferre erat summae difficultātis; nōn modo enim locus ipse 25 ēgregiē et nātūrā et arte erat mūnītus, sed etiam dracō quīdam speciē terribili arborem custodiēbat. Tum Mēdēa, quae, ut suprā dēmōnstrāvimus, medicīnae summam

scientiam habuit, rānum quem dē arbore proximā dēripuerat venēnō infēcit. Hōc factō ad locum appropinquāvit, et dracōnem, quī faucibus apertis ēius adventum exspectābat, venēnō sparsit; deinde, dum dracō somnō
5 oppressus dormit, Iāsōn vellus aureum dē arbore dēripuit et cum Mēdēā quam celerrimē pedem rettulit.

73. THE RETURN TO THE ARGO

Dum autem ea geruntur, Argonautae, quī ad mare relictī erant, ānxiō animō reditum Iāsōnis exspectābant; id enim negōtium summī esse periculī intellegēbant.
10 Postquam igitur ad occāsum sōlis frūstrā exspectāverunt, dē ēius salūte dēspērāre coepērunt, nec dubitābant quīn aliquī cāsus accidisset. Quae cum ita essent, mātūrandum sibi cēnsuērunt, ut duci auxilium ferrent; sed dum proficisci parant, lūmen quoddam subitō cōn-
15 spiciunt mirum in modum intrā silvās refulgēs, et māgnopere mirātī quae causa esset ēius rei ad locum concurrunt. Quō cum vēnissent, Iāsōnī et Mēdēae advenientibus occurrērunt, et vellus aureum lūminis ēius causam esse cōgnōvērunt. Omnī timōre sublātō māgnō
20 cum gaudiō ducem suum excēpērunt, et dīs grātiās māximās ēgērunt quod rēs tam fēliciter ēvēnisset.

74. THE PURSUIT

Hīs rēbus gestis omnēs sine morā nāvem rūrsus cōnscendērunt, et sublātis ancoris primā vigiliā solvērunt; neque enim satis tūtum esse arbitrātī sunt in eō locō
25 manēre. At rēx Aeētēs, quī iam ante inimicō in eōs fuerat animō, ubi cōgnōvit filiam suam nōn modo ad

Argonautās sē recēpisse sed etiam ad vellus auferendum auxilium tulisse, hōc dolōre gravius exārsit. Nāvem longam quam celerrimē dēdūcī iussit, et mīlitibus impositis fugientis Insecūtus est. Argonautae, quī rem in discrimine esse bene sciēbant, omnibus viribus rēmīs 5 contendēbant; cum tamen nāvis quā vehēbantur ingentī esset māgnitūdine, nōn eādem celeritāte quā Colchī prōgredi poterant. Quō factum est ut minimum abesset quā ā Colchīs sequentibus caperentur, neque enim longius intererat quam quō tēlum adicī posset. At 10 Mēdēa cum vīdisset quō in locō rēs essent, paene omni spē dēpositā Infandum hōc cōnsilium cēpit.

75. A FEARFUL EXPEDIENT

Erat in nāvi Argonautārum filius quīdam rēgis Aeētae, nōmine Absyrtus, quem, ut suprā dēmōnstrāvimus, Mēdēa ex urbe fugiēns sēcum abdūxerat. Hunc puerum 15 Mēdēa interficere cōstituit eō cōnsiliō, ut membrīs eius in mare coniectis cursum Colchōrum impediret; certō enim sciēbat Aeētem, cum membra fili vīdisset, nōn longius prōsecūtūrum esse. Neque opīniō Mēdēam fefellit, omnia enim ita ēvēnērunt ut spērāverat. Aeētēs ubi 20 prīmum membra vīdit, ad ea conligenda nāvem tenērī iussit. Dum tamen ea geruntur, Argonautae nōn intermissō rēmigandī labōre mox ē cōspectū hostium auferēbantur, neque prius fugere dēstitērunt quam ad flūmen Ēridanum pervēnērunt. Aeētēs nihil sibi prōfutūrum 25 esse arbitrātus si longius prōgressus esset, animō dēmissō domum revertit, ut fili corpus ad sepultūram daret.

76. THE BARGAIN WITH PELIAS

Tandem post multa pericula Iāsōn in eundem locum pervēnit unde profectus erat. Tum ē nāvī ēgressus ad rēgem Peliam, quī rēgnum adhūc obtinēbat, statim sē contulit, et vellere aureō mōnstrātō ab eō postulāvit ut
5 rēgnum sibi trāderetur; Peliās enim pollicitus erat, sī Iāsōn vellus rettulisset, sē rēgnum eī trāditūrum. Postquam Iāsōn quid fieri vellet ostendit, Peliās primō nihil respondit, sed diū in eādē tristitiā tacitus permānsit; tandem ita locūtus est: “Vidēs mē aetāte iam esse cōn-
10 fectum, neque dubium est quā diēs suprēmus mihi appropinquet. Liceat igitur mihi, dum vivam, hōc rēgnum obtinēre; cum autem tandem dēcesserō, tū mihi succēdēs.” Hāc orātiōne adductus Iāsōn respondit sē id factūrum quod ille rogāset.

77. MAGIC ARTS

15 His rēbus cōgnitis Mēdēa rem aegrē tulit, et rēgnī cupiditāte adducta mortem rēgī per dolum inferre cōstituit. Hōc cōstitutō ad filiās rēgis vēnit atque ita locūta est: “Vidētis patrem vestrum aetāte iam esse cōnfectum neque ad labōrem rēgnandī perferendum
20 satis valēre. Vultisne eum rūsus iuvenem fieri?” Tum filiae rēgis ita respondērunt: “Num hōc fieri potest? Quis enim umquam ē sene iuvenis factus est?” At Mēdēa respondit: “Mē medicīnae summam habēre scientiam scītis. Nunc igitur vōbīs dēmōnstrābō quō
25 modō haec rēs fieri possit.” Postquam finem loquendī fēcit, arietem aetāte iam cōnfectum interfēcit et membra eius in vāse aēneō posuit, atque ignī suppositō in aquam herbās quāsdam infūdīt. Tum, dum aqua effer-

vēsceret, carmen magicum cantābat. Mox ariēs ē vāse exsiluit et viribus reffectis per agrōs currēbat.

78. A DANGEROUS EXPERIMENT

Dum filiae rēgis hōc mīrāculum stupentēs intuentur, Mēdēa ita locūta est: "Vidētis quantum valeat medicīna. Vōs igitur, sī vultis patrem vestrum in adulēscēntiam 5 reducere, id quod fēcī ipsae faciētis. Vōs patris membra in vās conicite; ego herbās magicās praebēbō." Quod ubi audītum est, filiae rēgis cōnsilium quod dedisset Mēdēa nōn omittendum putāvērunt. Patrem igitur Peliam necāvērunt et membra eius in vās aēneum coniē- 10 cērunt; nihil autem dubitābant quīn hōc māximē ei prōfutūrum esset. At rēs omninō aliter ēvēnit ac spērāverant, Mēdēa enim nōn eāsdem herbās dedit quibus ipsa ūsa erat. Itaque postquam diū frūstrā exspectāvērunt, patrem suum rē vērā mortuum esse intellēxērunt. His 15 rēbus gestis Mēdēa sē cum coniuge suō rēgnum acceptūram esse spērābat; sed cīvēs cum intellexerent quō modō Peliās periisset, tantum scelus aegrē tulērunt. Itaque Iāsone et Mēdēā ē rēgnō expulsis Acastum rēgem creāvērunt.

20

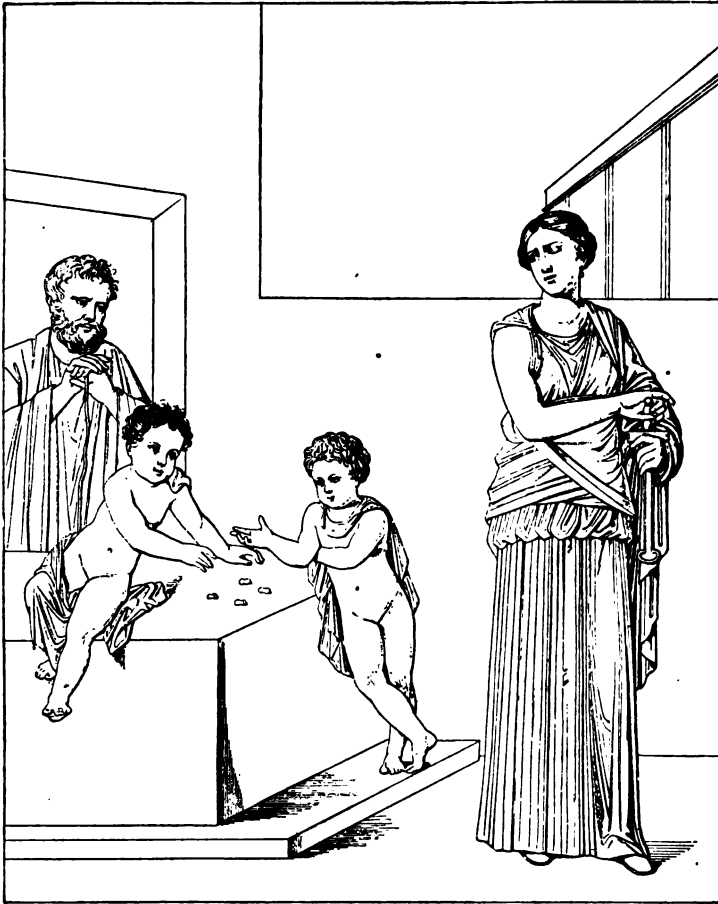
79. A FATAL GIFT

Iāsōn et Mēdēa ē Thessaliā expulsī ad urbem Corinthum vēnērunt, cūius urbis Creōn quīdam rēgnum tum obtinēbat. Erat autem Creontī filia ūna, nōmine Glaucē. Quam cum vidisset, Iāsōn cōstituit Mēdēae uxōrī suae nūntium mittere eō cōnsiliō, ut Glaucēn in mātrimonium 25 dūceret. At Mēdēa ubi intellēxit quae ille in animō habēret, Irā graviter commōta iūre iūrاندō cōfirmāvit sē tantam iniūriam ultūrā. Hōc igitur cōnsilium cēpit.

Vestem parāvit summā arte textam et variis colōribus infectam; hanc mortiferō quōdam venēnō tinxit, cūius vis tālis erat ut sī quis eam vestem induisset, corpus eius quasi igni ūreretur. Hōc factō vestem ad Glaucēn
5 mīsit; illa autem nihil malī suspicāns dōnum libenter accēpit, et vestem novam mōre fēminārum statim induit.

80. MEDEA KILLS HER SONS

Vix vestem induerat Glaucē cum dolōrem gravem per omnia membra sēnsit, et paulō post crudēli cruciātū adfecta ē vitā excessit. Hīs rēbus gestis Mēdēa furōre atque
10 āmentiā impulsa filiōs suōs necāvit; tum māgnū sibi fore periculum arbitrāta sī in Thessaliā maneret, ex eā regiōne fugere cōstituit. Hōc cōstitutō sōlem ōrāvit ut in tantō periculō auxilium sibi praeberet. Sōl autem hīs precibus commōtus currum mīsit cui erant iūctī
15 dracōnēs ālis instrūctī. Mēdēa nōn omittendam tantam occāsiōnem arbitrāta currum ascendit, itaque per āera vecta incolumis ad urbem Athēnās pervēnit. Iāsōn ipse brevī tempore mīrō modō occīsus est. Accidit sive cāsū sive cōsiliō deōrum ut sub umbrā nāvis suae, quae in
20 litus subducta erat, dormiret. Mox nāvis, quae adhuc ērēcta steterat, in eam partem ubi Iāsōn iacēbat subitō dēlapsa virum infēlicem oppressit.



MEDEA MEDITATING THE MURDER OF HER SONS

ULYSSES

Ulysses, a famous Greek hero, took a prominent part in the long siege of Troy. After the fall of the city, he set out with his followers on his homeward voyage to Ithāca, an island of which he was king; but being driven out of his course by northerly winds, he was compelled to touch at the country of the Lotus-eaters, who are supposed to have lived on the north coast of Africa. Some of his comrades were so delighted with the lotus fruit that they wished to remain in the country, but Ulysses compelled them to embark again and continued his voyage. He next came to the island of Sicily, and fell into the hands of the giant Polyphēmus, one of the Cyclōpes. After several of his comrades had been killed by this monster, Ulysses made his escape by stratagem and reached the country of the winds. Here he received the help of Aeōlus, king of the winds, and having set sail again, arrived within sight of Ithāca; but owing to the folly of his companions, the winds became suddenly adverse and he was again driven back. He then touched at an island which was the home of Circe, a powerful enchantress, who exercised her charms on his companions and turned them into swine. By the help of the god Mercury, Ulysses not only escaped this fate himself, but also forced Circe to restore her victims to human shape. After staying a year with Circe, he again set out and eventually reached his home.

81. *HOMEWARD BOUND*

Urbem Trōiam ā Graecīs decem annōs obsessam esse satis cōstat; dē hōc enim bellō Homērus, māximus poēt̄rum Graecōrum, Īliadem opus nōtissimum scripsit. Trōiā tandem per insidiās captā, Graeci longō bellō fessi domum redire mātūrāvērunt. Omnibus rēbus igitur ad 5 profectiōnem parātis nāvis dēdūxērunt, et tempestātem idōneam nacti māgnō cum gaudiō solvērunt. Erat inter primōs Graecōrum Ulixēs quidam, vir summae virtūtis ac prūdentiae, quem dicunt nōnnūlli dolum istum excōgitasse quō Trōiam captam esse cōstat. Hic rēgnū 10 Insulae Ithacae obtinuerat, et paulō antequam cum reliquīs Graecīs ad bellum profectus est, puellam fōrmōsissimam, nōmine Pēnelopēn, in mātirimōnium dūxerat. Nunc igitur cum iam decem annōs quasi in exsiliō cōnsūmpsisset, māgnā cupiditāte patriae et uxōris videndae 15 ardēbat.

82. *THE LOTUS-EATERS*

Postquam tamen pauca mīlia passuum ā litore Trōiae prōgressi sunt, tanta tempestās subitō coorta est ut nulla nāvium cursum tenēre posset, sed aliae aliās in partīs disicerentur. Nāvis autem quā ipse Ulixēs vehē- 20 bātur vī tempestātis ad merīdiem dēlāta decimō diē ad litus Libyae appulsa est. Ancoris iactis Ulixēs cōstituit nōnnūllōs ē sociīs in terram expōnere, quī aquam ad nāvem referrent et quālis esset nātūra eius regiōnis cōgnōscerent. Hī igitur ē nāvi ēgressi imperāta facere 25 parābant. Dum tamen fontem quaerunt, quibusdam ex incolīs obviam facti ab iīs hospitio accepti sunt. Accidit autem ut māior pars vīctūs eōrum hominum in mīrō

quōdam fructū quem lōtum appellābant cōsisteret. Quam cum Graeci gustāssent, patriae et sociōrum statim oblīti cōfirmāverunt sē semper in eā terrā mān-sūrōs, ut dulci illō cibō in perpetuum vēscerentur.

83. *THE RESCUE*

5 Ulixēs cum ab hōrā septimā ad vesperum exspectāset, veritus nē socii sui in periculō versārentur, nōnnūllōs ē reliquīs mīsit, ut quae causa esset morae cōgnōscerent. Hi igitur in terram expositi ad vīcum quī nōn longē aberat sē contulērunt; quō cum vēnissent, sociōs suōs
10 quasi vīnō ēbriōs repperērunt. Tum ubi causam veniendi docuērunt, iis persuādēre cōnābantur ut sēcum ad nāvem redirent. Illi tamen resistere ac manū sē dēfendere coepērunt, saepe clāmitantēs sē numquam ex eō locō abitūrōs. Quae cum ita essent, nūntiī rē infectā ad
15 Ulixem rediērunt. His rēbus cōgnitis ipse cum omnibus quī in nāvi relictī erant ad locum vēnit; et sociōs suōs frūstrā hortātus ut suā sponte redirent, manibus eōrum post terga vinctis invītōs ad nāvem reportāvit. Tum ancoris sublātis quam celerrimē ē portū solvit.

84. *THE ONE-EYED GIANT*

20 Postquam eā tōtā nocte rēmīs contendērunt, postridiē ad terram ignōtam nāvem appulērunt. Tum, quod nātūrā eius regiōnis ignōrābat, ipse Ulixēs cum duodecim ē sociis in terram ēgressus loca explorāre cōstituit. Paulum ā litore prōgressi ad spēluncam ingentem
25 pervēnērunt, quam habitārī sēnsērunt; eius enim introitum et nātūrā loci et manū mūnītum esse animadvertērunt. Mox, etsi intellegēbant sē nōn sine periculō id factūrōs, spēluncam intrāvērunt; quod cum fēcissent,

māgnam cōpiam lactis in vāsīs ingentibus conditam invēnerunt. Dum tamen mīrantur quis in eā sēde habitāret, sonitum terribilem audivērunt, et oculīs ad portam tortis mōnstrum horribile vidērunt, hūmānā quidem speciē et figūrā, sed ingentī māgnitūdine corporis. Cum 5 autem animadvertissent mōnstrum ūnum oculum tantum habēre in mediā fronte positum, intellēxērunt hunc esse ūnum ē Cyclōpibus, dē quibus fāmam iam accēperant.

85. THE GIANT'S SUPPER

Cyclōpēs autem pāstōrēs erant quīdam quī Insulam 10 Siciliam et praecipuē montē Aetnam incolēbant; ibi enim Volcānus, praeses fabrōrum et Ignis repertor, cūius servī Cyclōpēs erant, officiānam suam habēbat.

Graeci igitur simul ac mōnstrum vidērunt, terrōre paene exanimātī in interiōrem partem spēluncae refūgē- 15 runt et sē ibi abdere cōnābantur. Polyphēmus autem (sic enim Cyclōps appellābātur) pecus suum in spēluncam compulit; deinde, cum saxō ingentī portam obstrūxisset, Ignem in mediā spēluncā fēcit. Hōc factō, oculō omnia perlūstrābat, et cum sēnsisset hominēs in interiōre 20 parte spēluncae esse abditōs, māgnā vōce exclāmāvit: “Quī hominēs estis? Mercātōrēs an latrōnēs?” Tum Ulixēs respondit sē neque mercātōrēs esse neque praedandī causā vēnisse; sed ā Trōiā redeuntis vī tempestātum ā rēctō cursū dēpulsōs esse. Ōrāvit etiam ut sibi 25 sine iniūria abire licēret. Tum Polyphēmus quaesivit ubi esset nāvis quā vectī essent; sed Ulixēs cum sibi māximē praecavendum esse bene intellegeret, respondit nāvem suam in rūpīs coniectam omnīnō frāctam esse. Polyphēmus autem nullō respōnsō datō duo ē sociīs manū 30

corripuit, et membrīs eōrum dīvulsis carnem dēvorāre coepit.

86. A DESPERATE SITUATION

Dum haec geruntur, Graecōrum animōs tantus terror occupāvit ut nē vōcem quidem ēdere possent, sed omni
5 spē salūtis dēpositā mortem praesentem exspectārent. Polyphēmus, postquam famēs hāc tam horribili cēnā dēpulsa est, humī prōstrātus somnō sē dedit. Quod cum vidisset Ulixēs, tantam occāsiōnem rei gerendae nōn omittendam arbitrātus, in eō erat ut pectus mōnstri
10 gladiō trānsfigeret. Cum tamen nihil temerē agendum existimāret, cōstituit explorāre, antequam hōc faceret, quā ratiōne ex spēluncā ēvādere possent. At cum saxum animadvertisset quō introitus obstrūctus erat, nihil sibi prōfutūrum intellēxit sī Polyphēmum interfēcisset.
15 Tanta enim erat eius saxi māgnitūdō ut nē ā decem quidem hominibus āmovērī posset. Quae cum ita essent, Ulixēs hōc cōnātū dēstitit et ad sociōs rediit; quī cum intellēxissent quō in locō rēs essent, nullā spē salūtis oblātā dē fortūnis suis dēspērāre coepērunt. Ille tamen
20 nē animōs dēmitterent vehementer hortātus est; dēmōnstrāvit sē iam antea ē multis et māgnis periculis ēvāsisse, neque dubium esse quīn in tantō discrīmine dī auxilium lātūrī essent.

87. A PLAN FOR VENGEANCE

Ortā lūce Polyphēmus iam ē somnō excitātus idem
25 quod hesternō diē fēcit; correptīs enim duobus ē reliquīs virīs carnem eōrum sine morā dēvorāvit. Tum, cum saxum āmovisset, ipse cum pecore suō ex spēluncā prōgressus est; quod cum Graecī vidērent, māgnam in spem

sē post paulum ēvāsūrōs vērunt. Mox tamen ab hāc spē repulsī sunt; nam Polyphēmus, postquam omnēs ovēs exiērunt, saxum in locum restituit. Reliquī omni spē salutis dēpositā lāmentis lacrimisque sē dēdidērunt; Ulixēs vērō, quī, ut suprā dēmōstrāvimus, vir māgnī 5 fuit cōsiliī, etsī intellegēbat rem in discrimine esse, nōndum omnīnō dēspērābat. Tandem, postquam diū haec tōtō animō cōgitāvit, hōc cōsiliū cēpit. E lignis quae in spēluncā reposita erant pālū māgnū dēlēgit. Hunc summā cum diligentīā praeacūtum fēcit; tum, 10 postquam sociis quid fieri vellet ostendit, reditum Polyphēmī exspectābat.

88. A GLASS TOO MUCH

Sub vesperum Polyphēmus ad spēluncam rediit, et eodem modō quō antea cēnāvit. Tum Ulixēs ūtrem vīnī prōmpsit, quem forte (id quod ei erat salutī) 15 sēcūm attulerat; et postquam māgnū pōculū vīnō complēvit, mōstrum ad bibendū prōvocāvit. Polyphēmus, quī numquam antea vīnū gustāverat, tōtū pōculū statim exhausit; quod cum fēcisset, tantam voluptātem percēpit ut iterum et tertium pōculū re- 20 plērī iusserit. Tum, cum quaesivisset quō nōmine Ulixēs appellārētur, ille respondit sē Nēmīnem appellārī; quod cum audivisset, Polyphēmus ita locūtus est: "Hanc tibi grātiā prō tantō beneficiō referam; tē postrēmum omnium dēvorābō." Hōc cum dixisset, cibō 25 vīnōque gravis recubuit et brevī tempore somnō oppressus est. Tum Ulixēs sociis convocātis, "Habēmus," inquit, "quam petiimus facultātem; nē igitur tantam occasionem rei gerendae omittāmus."

89. *THE BLINDING OF POLYPHEMUS*

Hāc ōrātiōne habitā, postquam extrēmum pālū ignī calefēcit, oculum Polyphēmī dormientis ferventī lignō perfōdit; quō factō omnēs in diversās spēluncae partis sē abdidērunt. At ille subitō illō dolōre oculī ē somnō
 5 excitātus clāmōrem terribilem sustulit, et dum per spēluncam errat, Ulixem manū prehendere cōnābā-
 tur; cum tamen iam omnīnō caecus esset, nūllō modō hōc efficere potuit. Intereā reliquī Cyclōpēs clāmōre
 audītō undique ad spēluncam convēnērunt, et ad introi-
 10 tum adstantēs quid Polyphēmus ageret quaesivērunt, et
 quam ob causam tantum clāmōrem sustulisset. Ille re-
 spondit sē graviter vulnerātum esse et māgnō dolōre
 adfici. Cum tamen postea quaesivissent quis eī vim in-
 tulisset, respondit ille Nēminem id fēcisse; quibus rēbus
 15 audītis ūnus ē Cyclōpibus: "At sī nēmō," inquit, "tē
 vulnerāvit, haud dubium est quīn cōnsiliō deōrum, qui-
 bus resistere nec possumus nec volumus, hōc supplicio
 adficiāris." Hōc cum dixisset, abiērunt Cyclōpēs eum
 in insāniam incidisse arbitrātī.

90. *THE ESCAPE*

20 Polyphēmus ubi sociōs suōs abiisse sēnsit, furōre
 atque āmentīā impulsus Ulixem iterum quaerere coepit;
 tandem cum portam invēnisset, saxum quō obstrūcta
 erat amōvit, ut pecus in agrōs exīret. Tum ipse in
 introitū cōnsēdit, et ut quaeque ovis ad hunc locum vē-
 25 nerat, eiūs tergum manibus trāctābat, nē virī inter ovis
 exīre possent. Quod cum animadvertisset Ulixēs, intel-
 lēxit omnem spem salūtis in dolō magis quam in virtūte
 pōnī. Itaque hōc cōnsilium iniit. Prīmum trīs quās

vidit pinguissimās ex ovibus dēlēgit, quās cum inter sē viminibus coniūnxisset, ūnum ex sociis suis ventribus eārum ita subiēcit ut omnīnō latēret; deinde ovīs hominem sēcum ferentīs ad portam ēgit. Id accidit quod fore suspicātus erat. Polyphēmus enim postquam terga 5 ovium manibus trāctāvit, eās praeterire passus est. Ulixēs ubi rem tam fēliciter ēvēnisse vidit, omnis socios suos ex ordine eōdem modō ēmisit; quō factō ipse novissimus ēvāsit.

91. OUT OF DANGER

His rēbus ita cōfectis, Ulixēs veritus nē Polyphē- 10 mus fraudem sentīret, cum sociis quam celerrimē ad litus contendit; quō cum vēnissent, ab iis quī nāvi praesidiō relictī erant māgnā cum laetitīā exceptī sunt. Hī enim cum anxīs animīs iam trīs diēs continuos reditum eōrum exspectāvissent, eos in aliquod periculum 15 māgnū incidisse (id quidem quod erat) suspicātī, ipsī auxiliandī causā ēgredi parābant. Tum Ulixēs nōn satis tūtum arbitrātus in eō locō manērē, quam celerrimē proficisci cōstituit. Iussit igitur omnis nāvem cōscendere, et ancoris sublātis paulum ā litore in altum prōvectus 20 est. Tum māgnā vōce exclāmāvit: "Tū, Polyphēme, quī iūra hospitī spernis, iūstam et dēbitam poenam immanitātis tuae solvistī." Hāc vōce auditā Polyphēmus irā vehementer commōtus ad mare sē contulit, et ubi nāvem paulum ā litore remōtam esse intellēxit, saxum 25 ingēns manū correptum in eam partem coniēcit unde vōcem venīre sēnsit. Graeci autem, etsī nōn multum āfuit quā submergerentur, nullō damnō acceptō cursum tenuerunt.

92. THE COUNTRY OF THE WINDS

Pauca milia passuum ab eō locō prōgressus Ulixēs ad insulam Aeoliam nāvem appulit. Haec patria erat ventōrum.

“Hic vāstō rēx Aeolus antrō

5 luctantis ventōs tempestātēsque sonōrās
imperio premit ac vinclis et carcere frēnat.”

Ibi rēx ipse Graecōs hospitio excēpit, atque iis persuāsit ut ad recuperandās vīris paucōs diēs in eā regiōne com-
morārentur. Septimō diē cum socii ē labōribus sē recē-
10 pissent, Ulixēs, nē annī tempore ā nāvigātiōne exclūde-
rētur, sibi sine morā proficiscendum statuit. Tum
Aeolus, quī sciēbat Ulixem cupidissimum esse patriae
videndae, ei iam profectūrō māgnū saccū ē coriō
cōnfectum dedit, in quō ventōs omnis praeter
15 ūnum inclūserat. Zephyrum tantum solverat, quod ille
ventus ab insulā Aeoliā ad Ithacam nāvigantī est secun-
dus. Ulixēs hōc dōnum libenter accēpit, et grātiis prō
tantō beneficiō āctis saccū ad mālum adligāvit. Tum
omnibus rēbus ad profectiōnem parātis meridiānō ferē
20 tempore ē portū solvit.

93. THE WIND-BAG

Novem diēs secundissimō ventō cursum tenuērunt,
iamque in cōnspectum patriae suae vēnerant, cum
Ulixēs lassitūdine cōnfectus (ipse enim gubernābat)
ad quietem capiendam recubuit. At socii, quī iam
25 dūdum mirābantur quid in illō saccō inclūsum esset,
cum ducem somnō oppressum vidērent, tantam occā-
sionem nōn omittendam arbitrāti sunt; crēdebant
enim aurum et argentum ibi esse celāta. Itaque spē

lucrī adductī saccum sine morā solvērunt, quō factō ventī
 “velut āgmine factō

quā data porta ruunt, et terrās turbine perflant.”
 Hīc tanta tempestās subitō coorta est ut illī cursum
 tenēre nōn possent sed in eandem partem unde erant 5
 profectī referrentur. Ulixēs ē somnō excitātus quō in
 locō rēs esset statim intellēxit; saccum solūtum, Ithacam
 post tergum relictam vidit. Tum vērō irā vehementer
 exārsit sociōsque obiurgābat quod cupiditāte pecūniae
 adductī spem patriae videndae prōiēcissent. 10

94. *A DRAWING OF LOTS*

Brevī spatiō intermissō Graecī Insulae cuidam appro-
 pinquāvērunt in quā Circē, filia Sōlis, habitābat. Quō
 cum nāvem appulisset, Ulixēs in terram frūmentandī
 causā ēgrediendum esse statuit; nam cōgnōverat frū-
 mentum quod in nāvi habērent iam dēficere. Sociīs 15
 igitur ad sē convocātīs quō in locō rēs esset et quid
 fierī vellet ostendit. Cum tamen omnēs memoriā
 tenērent quam crūdēlī morte necātī essent īī quī nūper
 ē nāvi ēgressī essent, nēmō repertus est quī hōc negō-
 tium suscipere vellet. Quae cum ita essent, rēs ad con- 20
 trōversiam dēducta est. Tandem Ulixēs cōnsēnsū om-
 nium sociōs in duās partis dīvisit, quārum alterī Eury-
 lochus, vir summae virtūtis, alterī ipse praeesset. Tum
 hī inter sē sortītī sunt uter in terram ēgrederētur. Hōc
 factō, Eurylochō sorte ēvēnit ut cum duōbus et vīgintī 25
 sociīs rem susci-peret.

95. *THE HOUSE OF THE ENCHANTRESS*

His rēbus ita cōstitūtīs īī quī sortītī erant in interiō-
 rem partem insulae profectī sunt. Tāntus tamen timor

animōs eōrum occupāverat ut nihil dubitarent quā
morti obviam irent. Vix quidem poterant ii quī in
nāvi relictī erant lacrimās tenēre; crēdebant enim sē
sociōs suōs numquam post hōc tempus vīsūrōs. Illi
5 autem aliquantum itineris prōgressi ad villam quandam
pervēnērunt summā māgnificentiā aedificātam, cūius ad
ōstium cum adiissent, cantum dulcissimum audīvērunt.
Tanta autem fuit ēius vōcis dulcedō ut nullō modō re-
tinērī possent quā iānuam pulsārent. Hōc factō ipsa
10 Circē forās exiit, et sunmā cum benīgnitāte omnīs in
hospitium invītāvit. Eurylochus insidiās sibi comparārī
suspiciātus forīs exspectāre cōstituit, sed reliquī rei novi-
tāte adducti intrāvērunt. Cēnam māgnificam omnibus
rēbus instrūctam invēnērunt et iūssū dominae libentis-
15 simē accubuerunt. At Circē vīnum quod servī ap-
posuerunt medicāmentō quōdam miscuerat; quod cum
Graeci bibissent, gravī somnō subitō oppressi sunt.

96. THE CHARM

Tum Circē, quae artis magicae summam scientiam
habēbat, baculō aureō quod gerēbat capita eōrum teti-
20 git; quō factō omnēs in porcōs subitō conversi sunt.
Intereā Eurylochus ignārus quid in aedibus agerētur ad
ōstium sedēbat; postquam tamen ad sōlis occāsum ānxiō
animō et sollicitō exspectāvit, sōlus ad nāvem regredi
cōstituit. Eō cum vēnisset, sollicitūdine ac timōre tam
25 perturbātus fuit ut quae vīdisset vix dilucidē nārrāre
posset. Ulixēs autem satis intellēxit sociōs suōs in
periculō versārī, et gladiō correptō Eurylochō imperā-
vit ut sine morā viam ad istam domum dēmōnstrāret.
Ille tamen multīs cum lacrimīs Ulixem complexus
30 obsecrāre coepit nē in tantum periculum sē committeret;

sī quid gravius eī accidisset, omnium salutem in summō discrimine futuram. Ulixēs autem respondit sē nēmīnem invitum sēcum adductūrum; eī licēre, sī mallet, in nāvī manēre; sē ipsum sine ullō praesidiō rem susceptūrum. Hōc cum māgnā vōce dixisset, ē nāvī dē-
siluit et nullō sequente sōlus in viam sē dedit.

97. THE COUNTERCHARM

Aliquantum itineris prōgressus ad villam māgnificam pervēnit, quam cum oculīs perlūstrāset, statim intrāre statuit; intellēxit enim hanc esse eandem domum dē quā Eurylochus mentiōnem fēcisset. At cum in eō esset ut iō limen intrāret, subitō eī obviam stetit adulēscēns fōrmā pulcherrimā aureum baculum gerēns. Hic Ulixem iam domum intrantem manū corripuit et, "Quō ruis?" inquit. "Nōne scīs hanc esse Cīrcēs domum? Hic inclūsī sunt amīcī tui ex hūmānā speciē in porcōs con-
versi. Num vīs ipse in eandem calamitātem venīre?" Ulixēs simul ac vōcem audivit, deum Mercurium agnōvit; nullis tamen precibus ab institūtō cōnsiliō dēterrēri potuit. Quod cum Mercurius sēnsisset, herbam quandam eī dedit, quam contrā carmina multum valēre dicē-
bat. "Hanc cape," inquit, "et ubi Cīrcē tē baculō tetigerit, tū strictō gladiō impetum in eam vidē ut faciās." Mercurius postquam finem loquendi fēcit,

"mortālīs visūs mediō sermōne reliquit,
et procul in tenuem ex oculis ēvānuit auram." 25

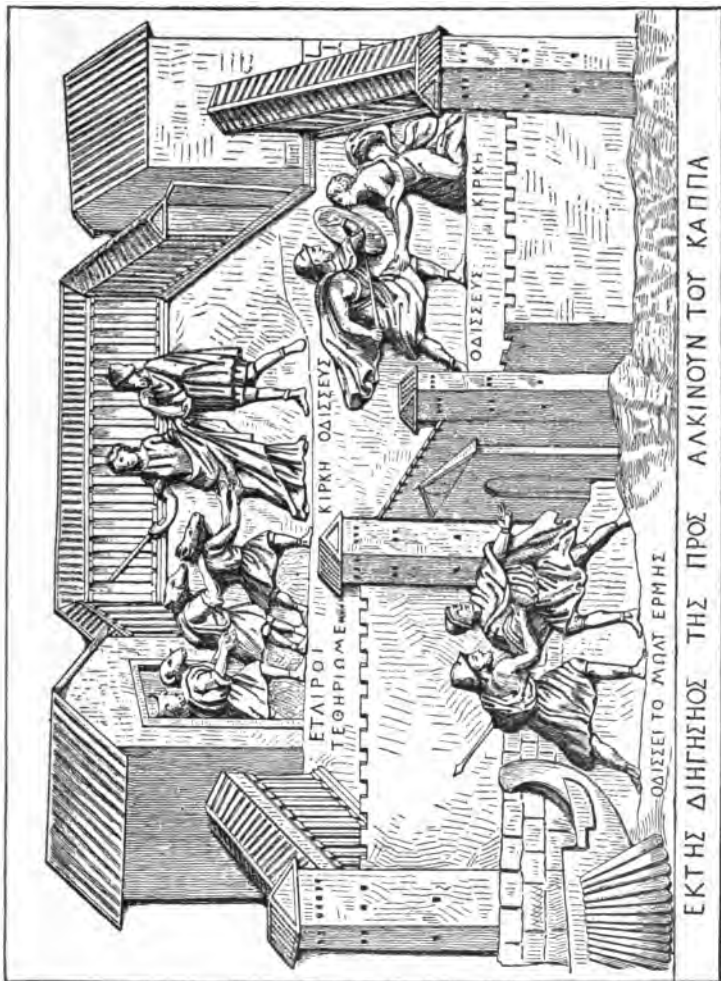
98. THE ENCHANTRESS IS FOILED

Brevi intermissō spatiō Ulixēs ad omnia perīcula subeunda parātus iānuam pulsāvit, et foribus patefactis ab ipsā Cīrcē benignē exceptus est. Omnia eōdem modō

atque antea facta sunt. Cenam magnifice instructam vidit et accumbere iussus est. Mox, ubi famēs cibō depulsa est, Circē pōculum aureum vinō replētum Ulixī dedit. Ille etsi suspicātus est venēnum sibi parātum esse, pōculum exhaustit; quō factō Circē postquam caput eius baculō tetigit, ea verba locūta est quibus sociōs eius antea in porcōs converterat. Rēs tamen omninō aliter ēvenit atque illa spērāverat. Tanta enim vīs erat eius herbae quam Ulixī Mercurius dederat ut neque venēnum neque verba quicquam efficere possent. Ulixēs autem, ut ei praeceptum erat, gladiō strictō impetum in eam fecit et mortem minitābatur. Circē cum artem suam nihil valēre sēnsisset, multis cum lacrimis eum obsecrāre coepit nē sibi vitam adimeret.

99. *MEN ONCE MORE*

Ulixēs autem ubi sēnsit eam timōre perterritam esse, postulāvit ut sociōs suōs sine morā in hūmānam speciem reduceret (certior enim factus erat ā deō Mercuriō eōs in porcōs conversōs esse); nisi id factum esset, sē dēbitās poenās sūmptūrum ostendit. Circē hīs rēbus graviter commōta ei ad pedēs sē prōiēcit, et multis cum lacrimis iūre iūrandō cōfirmāvit sē quae ille imperāssset omnia factūram. Tum porcōs in ātrium immittī iussit. Illi datō signō inruērunt, et cum ducem suum āgnōvissent, magnō dolōre adfecti sunt quod nullō modō eum dē rebus suis certiōrem facere poterant. Circē tamen unguentō quōdam corpora eōrum ūnxit; quō factō sunt omnēs statim in hūmānam speciem reducti. Magnō cum gaudiō Ulixēs suōs amīcōs āgnōvit, et nūntium ad litus misit, quī reliquīs Graecis sociōs receptōs esse diceret. Illi autem hīs rēbus cōgnitis statim ad domum Circaeam



ULYSSES AND CIRCE

sē contulērunt; quō cum vēnissent, ūniversī laetitiae sē dēdidērunt.

100. AFLOAT AGAIN

Postriḋiē ēius ḋiēi Ulixēs ex hāc insulā quam celerrimē discēdere in animō habēbat. Circē tamen cum haec cōgnōvisset, ex odiō ad amōrem conversa omnibus preci- 5 bus eum ōrāre et obtestārī coepit ut paucōs ḋiēs apud sē morārētur; quā rē tandem impetrātā tanta beneficia in eum contulit ut facile eī persuāsum sit ut diūtius manēret. Postquam tamen tōtum annum apud Circēn cōsūmpserat, Ulixēs māgnō dēsideriō patriae suae 10 mōtus est. Sociis igitur ad sē convocātis quid in animō habēret ostendit. Ubi tamen ad lītus dēscendit, nāvem suam tempestātibus tam adflictam invēnit ut ad nāvigandum paene inūtilis esset. Hāc rē cōgnitā omnia quae ad nāvīs reficiendās ūsuī essent comparārī iussit, quā 15 in rē tantam diligentiam omnēs adhibēbant ut ante tertium diem opus perfēcērint. At Circē ubi omnia ad profectiōnem parāta esse vidit, rem aegrē ferēbat et Ulixem vehementer obsecrābat ut eō cōnsiliō dēsisteret. Ille tamen, nē annī tempore ā nāvigātiōne excluderētur, 20 mātūrandum sibi existimāvit, et tempestātem idōneam nactus nāvem solvit. Multa quidem pericula Ulixī subeunda erant antequam in patriam suam pervenīret, quae tamen hōc locō longum est perscribere.

NOTES

PERSEUS

The numbers refer to the page of text and the line on the page respectively.

3. 6. **Danaë.** Many proper names in this book are words borrowed by Latin from Greek, and have forms not given in the regular Latin declensions. It will not be necessary to learn the declension of such words.
7. **enim.** This word commonly stands second in its clause.
8. **turbabat.** Notice that this verb and **dormiebat** below are in the imperfect tense to denote a state of things existing at the past time indicated by **territa est.**
- autem.** This word has the same peculiarity of position as **enim**; so also **igitur**, which occurs in line 11.
12. **Seriphum.** Notice that Latin says 'the island Seriphos,' but English more often 'the island of Seriphos.'
13. **appulsa est.** **Postquam** is regularly followed by the perfect or present indicative, but the English translation usually requires the pluperfect.
15. **quodam.** **Quidam** means 'certain' as applied to some person or thing not fully described, while **certus** means 'certain' in the sense of 'determined,' 'sure.'
- ad domum.** This means 'to the house'; 'to be brought home' would be **domum adducī**, without the preposition.
16. **Ille** is often used, as here, when the subject is changed to a person mentioned in the preceding sentence. In this use it is to be translated 'he.'

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3. 18. *beneficiō*. See the derivation of this word in the vocabulary.
20. *multōs annōs*. Duration of time is regularly expressed in the accusative case.
22. *eam*. Latin has no pronoun of the third person, and *is* often takes the place of one; it is then to be translated 'he,' 'she,' 'it,' 'they,' according to its form.
25. *haec*. The literal translation would be 'these things,' but we must say 'thus' or 'as follows.'
4. 1. *es*. With *iam dudum* and similar expressions of duration, the present indicative is often used to denote an action or state begun in the past but continuing in the present. The English equivalent is the perfect.
- hic*, is not the pronoun, but an adverb.
2. *mihi*. This dative may be translated 'for me.' How would 'to me' with a verb of motion be put?
3. *refer*. *Dicō*, *dūcō*, *faciō*, and *ferō* have the imperative forms *dīc*, *dūc*, *fac*, and *fer*, instead of *dīce*, etc.
4. *Perseus*. When the subordinate and the principal clause of a Latin sentence have the same subject, this usually stands first, followed by the subordinate clause.
- haec*. Here a different rendering is required from that suggested in the note on 3, 25. What is it? Notice that it is necessary to know the literal significance of the Latin words, but that the translation must often be something quite different if it is to be acceptable English. The rule for translation is: Discover the exact meaning of the original; then express the same idea correctly and, if you can, elegantly in the language into which you are translating.
5. *continentem*. What is the derivation of this word?
- vēnit*. Is this present or perfect? How do you know?

4. 8. *Graecās*. The Graeae were three old women who had one eye and one tooth in common, and took turns in using them.
9. *galeam*. This belonged to Pluto, the god of the underworld of the dead, and whosoever wore it was invisible. The story is that Perseus compelled the Graeae to tell him how to obtain the helps to his enterprise by seizing their tooth and eye.
11. *pedibus*, 'on his feet,' dative of indirect object.
induit. See the note on 3, 13.
aera. *Āēr* is borrowed from Greek, and keeps this Greek form for its accusative.
12. *volābat*. Distinguish between *volō*, *volāre*, and *volō*, *velle*.
13. *cēteris*. *Cēteri* is used to denote all not already named ('the other'), while *alii* denotes some of those who have not been already named ('other').
14. *speciē horribilī*, 'of terrible appearance,' ablative of description. A noun never stands alone in this construction.
cārum. See the note on 3, 22.
15. *contācta*. This and *factae* below are used as predicate adjectives, not to form the pluperfect passive with *erant*. Translate, therefore, 'were covered,' not 'had been covered.'
18. *vertēbantur*. The imperfect here denotes customary action, one of its regular uses.
19. *Ille*. See the note on 3, 16.
20. *hōc modō*, ablative of manner.
21. *vēnit*, *dormiēbat*. The perfect simply expresses an action which took place in past time, the imperfect tells of a state of things existing at that past time.
25. *fugit*. When *dum* means 'while,' 'as,' it is followed by the present indicative, even when used of past events.

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4. 26. *fecit*. Like *postquam*, *ubi* has the present or perfect indicative, where English would use the pluperfect.
5. 2. *illō tempore*, ablative of time.
rēgnābat. Observe the force of the tense, and try to find the reason for each change of tense in this paragraph.
Hic. This must here be translated simply 'he.' Compare the use of *Ille*, 3, 16.
4. *veniēbat*. See the note on 4, 18.
6. *omnium*, 'of all men,' or 'of all.' The adjective is used as a noun, as in the second of the English expressions.
ōrāculum. It was believed in antiquity that the will of the gods and a knowledge of future events might be learned at certain shrines, of which the most famous were those of Apollo at Delphi, of Zeus or Jupiter at Dodona, and of Hammon in Egypt. Hammon was really an Egyptian god, represented as having the horns of a ram, but he was identified by the Greeks with Zeus and by the Romans with Jupiter.
7. *filiam*. Where there is no ambiguity, the possessive is often omitted in Latin.
8. *autem* often, as here, simply introduces an explanation ('now').
nōmine, 'by name.'
9. *Cēpheus*. See the note on *Perseus*, 4, 4.
10. *civīs suōs*, 'his subjects.'
13. *certam*. See the note on *quōdam*, 3, 15. *Diēs* is regularly masculine, but when used of an appointed day it is often feminine.
omnia, 'all things,' 'everything,' or 'all.' See the note on *omnium*, line 6.
16. *dēplōrābant*, *tenēbant*. Be careful to show the meaning of the tense by your translation.

5. 18. *quaerit*. The present is often used of a past action instead of the perfect, to bring the action more vividly before us as if it were taking place now. This is called the historical present.
19. *haec geruntur*, 'this is going on.'
20. *horribili*. Here the adjective is made emphatic by being put before its noun; in 4, 14 the same effect is gained by putting *horribili* last in its clause.
22. *omnibus*, dative of indirect object after the compound verb (*in + iaciō*). Translate 'inspired in all,' but the literal meaning is 'threw into all.'
26. *induit*. See the note on 3, 13.
- āera*. See the note on 4, 11.
6. 2. *suō*, *ēius*. Distinguish carefully between these words. *Suus* is used of something belonging to the subject, *ēius* of something belonging to some other person or thing just mentioned.
5. *volat*. See the note on 4, 25.
7. *sustulit*. Notice that the perfect forms of *tollō* are the same as those of *sufferō* (*sub + ferō*), 'endure.'
8. *neque*, here to be translated 'and . . . not.' *Neque* is thus used regularly for *et nōn*.
13. *exanimāta*, used here as a predicate adjective.
16. *rettulit*. 'To give thanks' or 'thank' is usually *grātiās agere*, as in 3, 19; *grātiām referre* means 'to show one's gratitude,' 'to recompense' or 'requite.'
18. *dūxit*. This word came to mean 'marry,' because the bridegroom 'led' his bride in a wedding procession to his own home. It will be seen, therefore, that it can be used only of the man.
- Paucōs annōs*. See the note on 3, 20.
20. *omnis*. What does the quantity of the *i* tell you about the form?
7. 1. *quod*, not the relative pronoun, but a conjunction.

7. 3. *ec̄*, the adverb.
in *atrium*. Although *inr̄apit* means 'burst into,' the preposition is nevertheless required with the noun to express the place into which he burst.
6. *ille*. See the note on *Perseus*, 4, 4.
8. *Acris̄*. In *Nepos*, *Caesar*, *Cicero*, and *Vergil*, the genitive singular of second-declension nouns in *-ius* and *-ium* ends in *ī*, not *ī̄*; but the nominative plural ends in *ī̄*, and the dative and ablative plural in *ī̄s*.
10. *istud*. Remember that *iste* is commonly used of something connected with the person addressed. Here the meaning may be 'that oracle I told you of.' See 3, 4.
12. *L̄arisam*. See the note on 3, 12.
neque enim, 'for . . . not,' as if simply *n̄on enim*, but Latin uses *neque* to connect the clauses.
14. *in omnis partis*, 'in all directions' or 'in every direction.'
15. *Multi*. See the note on *omnium*, 5, 6.
17. *disc̄orum*. The *discus* was a round, flat piece of stone or metal, and the athletes tried to see who could throw it farthest.
18. *cas̄ū*. This is one of the ablatives of manner that do not take *cum*.
19. *st̄abat*. Notice the tense.

HERCULES

9. 2. *omnium hominum*. This means 'all men' in the sense of 'all mankind.'
3. *oderat*. *Ōdī* is perfect in form, but present in meaning; and the pluperfect has in like manner the force of an imperfect.
5. *mediā nocte*, 'in the middle of the night,' 'in the dead of night.'

9. 7. Nec tamen, 'not . . . however.' See the note on *neque enim*, 7, 12.
8. *movēbant*. Contrast this tense with *appropinquāverant* and *excitātī sunt*.
13. *Tāli modō = hōc modō*, 4, 20.
20. *ā puerō*, 'from a boy,' 'from boyhood.'
exercēbat, the imperfect of customary action, as is also *cōsumēbat*.
24. *autem*. See the note on 5, 8.
25. *artī*, dative of indirect object with the intransitive verb *studēbat*.
10. 2. *omnibus viribus*, 'with all his might,' ablative of manner.
3. *ē vitā*. Notice that the preposition denoting separation appears both with the noun and in the verb. Compare *in ātrium intrūpit*, 7, 3.
4. *neque quisquam*, 'and not any one,' *i.e.* 'and no one.'
Quisquam is used chiefly in negative sentences.
5. *voluit*, 'was willing.'
7. *facit*. See the note on 4, 25.
8. *nōmine*. See the note on 5, 8.
9. *vir crudēlissimus*, not 'cruellest man,' but 'most cruel man.' The superlative is often thus used to denote simply a high degree of the quality.
- cōnsuēverat*. Inceptive verbs end in *scō* and denote the beginning of an action or state. The perfect and pluperfect of such verbs often represent the state of things resulting from the completion of the action, and are then to be translated as present and imperfect respectively. So *cōnsuēscō* = 'I am becoming accustomed,' *cōnsuēvī* = 'I have become accustomed' or 'am accustomed,' *cōnsuēveram* = 'I had become accustomed' or 'was accustomed.'

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10. 11. *sacrificiō*, 'for the sacrifice,' dative of purpose.
 ea. Why is *diēs* feminine here? See the note on *cer-*
 iam, 5, 13.
12. *omnia*. See the note on 5, 13.
15. *capitibus*, dative of indirect object after the compound
 verb (*in + pōnō*).
16. *iam*. The omission of the conjunction that would
 naturally join this clause with the preceding, and
 the repetition of *iam*, which thus in a way connects
 the two clauses, reflect the imminence of the danger
 and heighten our anxiety for the hero. Observe too
 how the tenses of the verbs contribute to the vivid-
 ness of the picture. We see Hercules at the altar and
 the priest, knife in hand, about to give the fatal blow.
18. *alterō*. Supply *ictū*.
19. *Thēbis*, locative case. Notice that some names of
 towns are plural in form.
21. *Thēbānis*, dative with the adjective *finitimī*.
 autem, 'now.'
22. *Thēbās*. Names of towns are used without a prep-
 osition to express the place to which.
23. *veniēbant*, *postulābant*, imperfect of customary action.
25. *civīs suōs*, 'his fellow-citizens.' Compare 5, 10.
 hōc stipendiō, ablative of separation.
27. *atque*. This conjunction adds an important statement
 by way of supplement. Here the meaning is some-
 thing like 'and not only that, but.'
11. 11. *conversa*. *Est* and *sunt* are frequently not expressed
 with the perfect participle.
17. *suōs ipse suā*. Notice how the enormity of the crime
 is emphasized by the use of all these words repeating
 the same idea.
23. *ōrāculum Delphicum*. See the note on 5, 6.
 hōc ōrāculum omnium = hōc omnium ōrāculōrum.

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11. 25. *Hoc in templo*. Monosyllabic prepositions often stand between the noun and an adjective modifying it.
12. 1. *qui*. Remember that the relative pronoun agrees in gender, number, and person with its antecedent; that its case depends upon its use. How are the person and number of *qui* shown?
2. *hominibus*. See the note on 9, 2.
4. *neque*. See the note on 6, 8.
7. *Tiryntha*. This is a Greek accusative form. See the note on *āera*, 4, 11.
10. *Duodecim annis*, accusative of duration of time.
11. *Eurystheō*. The English verb 'serve' is transitive, but *serviō* ('be subject to') is intransitive and takes an indirect object.
14. *quae*. See the note on line 1. What is the case of *quae*?
16. *Primum* is chiefly used in enumeration, *primō* (line 6) in contrasting an action or state with one that follows it.
19. *sēcum*. The preposition *cum* follows and is joined to the reflexive and personal pronouns, usually also to the relative pronoun.
22. *neque enim*. See the note on 7, 12.
26. *respirandi*, the genitive of the gerund. It modifies *facultās*. The gerund corresponds to the English verbal noun in *-ing*.
13. 5. *Hoc*. We might expect *haec* referring to *Hydram*, but a demonstrative pronoun is commonly attracted into the gender of the predicate noun (here *mōnstrum*).
cui erant, 'which had,' literally 'to which there were.'
 This construction is found only with *sum*. It is called the dative of possession.
8. *res*. In rendering this word choose always with great freedom the most suitable English word.

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13. 8. *māgni periculi*. We say 'one of great danger.'
 9. *sius*. What possessive would be used to modify *sinistra*?
 11. *hōc cōnātā*, ablative of separation.
 14. *comprehēderunt*. See the note on 3, 13.
unde = ex quibus.
 16. *auxiliō Hydrae*, 'to the aid of the Hydra,' but literally 'for aid (*i.e.* as aid) to the Hydra,' for *Hydrae* is dative. This is called the double dative construction, *auxiliō* the dative of purpose, and *Hydrae* the dative of reference, *i.e.* the dative denoting the person interested.
 17. *abscidit*. See the note on 4, 25.
mordēbat, 'kept biting,' the imperfect of repeated action.
 18. *talī modō*. See the note on 9, 13.
interfēcit. We have now had several verbs meaning 'kill.' *Interficiō* is the most general of these; *necō* (line 4) is used of killing by unusual or cruel means, as by poison; *occidō* (12, 23) is most commonly used of the 'cutting down' of an enemy in battle.
 19. *reddidit*, as well as *imbuit*, has *sagittas* for its object, but we must translate as if we had *ecce* with *reddidit*.
 22. *ad sē*. Compare this construction with the use of the dative in 4, 2. Notice that *sē* does not refer to *Herculem*, the subject of *referre*, but to *Eurystheus*; the subject of *Iussit*. When the reflexive thus refers to the subject of the principal verb rather than to the subject of the subordinate verb with which it is directly connected, it is called indirect.
 23. *tantae audaciae*. The genitive of description, like the ablative of description, consists always of a noun with some modifying word. Compare *speciē horribilī*, 4, 14.
autem. Compare 5, 8 and 10, 21.
 24. *incrēdibilī celeritate*, ablative of description.

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13. 25. *vestigia*, ablative of means.
 26. *ipsum*, contrasts *cervum* with *vestigia*.
 27. *omnibus viribus*. See the note on 10, 2.
14. 1. *currēbat*, 'he kept running.'
sibi, dative of reference. It need not be translated.
ad quietem, 'for rest.' Purpose is frequently thus expressed by *ad*.
 3. *cucurrerat*. The pluperfect is sometimes used with *postquam* when the lapse of time is denoted.
 4. *cursū*, ablative of cause.
exanimātum = *quā exanimātus erat*. The participle is often equivalent to a relative clause.
 5. *rettulit*. See the note on 13, 19.
 8. *rem*. See the note on 13, 8.
 10. *aprō*, dative of indirect object after the compound verb (*ob + currō*).
 11. *timōre perterritus*. It is not necessary to translate both words.
 13. *iniēcit*, i.e. upon the boar.
summā cum difficultate. Compare this with *omnibus viribus*, 13, 27, and notice that *cum* may be omitted with the ablative of manner when there is an adjective. For the position of *cum*, see the note on 11, 25.
 15. *ad Eurystheum*. We are told elsewhere that Eurystheus was so frightened when he saw the boar that he hid in a cask.
vivus. Why have we the nominative here, but the accusative (*vivum*) in line 5?
 17. *quartō*. The capture of the Erymanthian boar is usually given as the third labor and the capture of the Cerynean stag as the fourth.
narrāvimus. The writer sometimes uses the first person plural in speaking of himself, instead of the first

- person singular. This is called the plural of modesty, and is the same as the English usage.
14. 18. *in Arcadiam*. How does this differ in meaning from *in Arcadiā*?
20. *appeteret*. The subjunctive introduced by *cum*, 'since,' may express the reason for the action of the main verb.
23. *Herculēs*. See the note on *Perseus*, 4, 4.
26. *quod*, conjunction, not pronoun.
reliquos centaurōs, 'the rest of the centaurs,' 'the other centaurs.' Compare *mediā nocte*, 9, 5. Notice that *reliqui* means about the same as *ceteri*, and see the note on 4, 13.
28. *inquit*, historical present. This verb is used parenthetically with direct quotations.
15. 1. *dabō*. Notice that Latin is more exact than English in the use of the future tense in subordinate clauses. In English we often use the present in the subordinate clause and leave it to the principal verb to show that the time is future.
7. *pervēnērunt*. See the note on 4, 26.
10. *cōstitit*, from *cōsistō*, not *cōnstō*.
16. *fugā*. Latin says 'by flight,' not 'in flight.'
17. *ex speluncā*. See the note on 10, 3.
21. *locum*, the direct object of *Adiit*, which is here transitive.
 We might also have *ad locum* with *adeō* used intransitively.
16. 4. *Herculi*. See the note on 10, 15.
labōrem. This labor is usually given as the sixth, the destruction of the Stymphalian birds as the fifth.
6. *tria milia boum*, 'three thousand cattle,' literally 'three thousands of cattle.' The partitive genitive is the regular construction with the plural *milia*, but the singular *mille* is commonly used as an adjective.

like English 'thousand.' Thus 'one thousand cattle' would be *mille bovēs*.

16. 7. *ingentis magnitudinis*. See the note on *tantae audāciae*, 13, 23.
8. *neque enim umquam*, 'for . . . never.' See the note on *neque enim*, 7, 12.
11. *multae operae*. See the note on *māgnī periculī*, 13, 8.
12. *duodēviginti pedum*, *i.e.* in width.
dāxit. This word is used with reference to the progress of work on a wall or ditch from one end of it to the other.
15. *opus*. Compare this word with *operae* and *labōre*, line 12. *Labor* is used of heavy or exhausting labor, *opera* of voluntary exertion or effort, *opus* of that upon which one labors or of the completed work.
17. *imperāverat*. This verb takes an indirect object to express the person ordered (*eī*). The action commanded is expressed by the subjunctive in a clause introduced by *ut* and used as the object of *imperō* (*ut necāret*). Notice that this may be translated 'that he should kill' or 'to kill.' Compare now the construction with *iubeō*, 13, 22, with which the command is expressed by the accusative and infinitive (*Herculem referre*).
19. *carne*. *Vēscor* is an intransitive verb and governs the ablative.
22. *appropinquandi*. See the note on 12, 26.
23. *cōstitit*, from *cōstō*. Compare 15, 10.
pedibus, 'on foot,' literally 'by his feet.'
25. *cōsumpsisset*. The imperfect and pluperfect tenses of the subjunctive are used with *cum*, 'when,' to describe the circumstances of the action of the main verb. Compare 14, 20, and the note.

16. 26. *hōc cōnātū*. See the note on 13, 11.
27. *peteret*. The subjunctive is used with *ut* to express purpose. The best translation is usually the infinitive ('to ask'), but the Latin infinitive is not used in model prose to express purpose.
17. 3. *avolarent*. This is not subjunctive of purpose, but of result, as is indicated by *tam*.
6. *ex*. Compare this with *ab*, 16, 21, and *dē*, 16, 13. We commonly translate all of these 'from,' but the real meanings are 'out of,' 'away from,' and 'down from' respectively.
- Crētā*. See the note on 3, 12.
7. *esset*. See the note on 14, 20.
8. *insulae*, dative with the compound verb (*ad + propinquō*). *appropinquāret*. See the note on 16, 25.
9. *tanta . . . ut*. Notice how frequently the clause of result is connected with a demonstrative word in the main clause.
12. *nāvigandī imperitus*, 'ignorant of navigation,' 'inexperienced in sailing.' See the note on 12, 26.
21. *cum*, the conjunction.
- ingenti labōre*. See the note on *summā cum difficultāte*, 14, 13.
25. *ut redūceret*. See the note on 16, 27.
26. *carne*. See the note on 16, 19.
- vēscēbantur*, imperfect of customary action.
18. 3. *ut trāderentur*. Notice that *postulō*, like *imperō*, takes an object-clause introduced by *ut* and having its verb in the subjunctive.
- sibi*, the indirect reflexive. See the note on 13, 22.
4. *irā . . . interfēcit*, 'became furiously angry and killed the king,' literally 'moved by wrath killed the king.' The participle is frequently best rendered by a finite verb.

18. 4. *cadāver*. The subject of an infinitive stands in the accusative case. We might translate here 'and gave orders that his body should be thrown.' See the note on 16, 17.
6. *mīra rērum commūtatiō*. When a noun has both an adjective and a genitive modifier, this order of the words is common.
7. *cum cruciātū*, ablative of manner.
necāverat. See the note on *interfēcīt*, 13, 18.
10. *referēbant*. See the note on 6, 16.
modo. This is the adverb, not a case of *modus*, the dative and ablative singular of which would be *modō*. Make a practice of carefully observing the quantity of vowels.
11. *orābant*. Notice that this verb, like *imperō* and *postulō*, takes *ut* and the subjunctive.
14. *ad nāvīgandum*. See the note on *ad quīētem*, 14, 1.
16. *post*, here an adverb of time.
18. *dicitur*. Notice that the Latin construction is personal ('the nation is said to have consisted'), while English commonly has the impersonal construction ('it is said that the nation consisted').
19. *rei militāris*, 'the art of war.'
25. *mandāvit*. See the note on 16, 17.
26. *Amāzonibus*, dative after the compound verb.
19. 1. *persuāsīt*. Notice that this verb governs the same construction that we have already found used with *imperō* and *mandō*.
2. *sēcum*. See the note on 12, 19.
5. *appulīt*. Supply *nāvem*.
6. *docēret*. A clause of purpose is frequently introduced by a relative. Translate like the *ut*-clause of purpose, here 'to make known,' literally 'who was to make known.'

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19. 14. *māgnō intervāllō*, ablative of degree of difference.
16. *nōn māgna*. The effect of the position of these words may be reproduced by translating 'but not a large one.'
- neutri*. The plural is used because the reference is to two parties, each composed of several individuals. 'Neither' of two individuals would be *neuter*.
17. *volēbant, dedit*. Consider the tenses. Each army waited for some time for the other to cross; finally Hercules gave the signal.
22. *occiderint*. The perfect subjunctive is sometimes used in result clauses after a past tense in the principal clause. This is contrary to the general principle of the sequence of tenses, which requires the imperfect or pluperfect subjunctive after a past tense, the present or perfect subjunctive after a present or future tense.
23. *Viri*. Compare this with *hominibus*, 12, 2.
24. *praestābant*. Compare the tense with *praestiterunt*, line 21.
27. *neu*. As *neque* or *nec* is used for 'and not,' so *nēve* or *neu* for 'and that not' in an object-clause or a clause of purpose.
20. 1. *quibus*, 'and by these.' The relative is much used in Latin to connect a new sentence with the one preceding. When so used, it is generally best rendered by 'and' or 'but' and a demonstrative or personal pronoun.
- ita . . . ut*. See the note on 17, 9.
2. *essent*, most easily explained as the subjunctive of attraction. By this is meant that the verb is attracted into the mood of the clause upon which it depends.

20. 4. *pugnatum est*, 'the battle raged' or 'they fought,' literally 'it was fought.' Intransitive verbs are often thus used impersonally in the passive, with the subject implied in the verb itself, as *pugnatum est* = *pugna pugnata est*.
11. *aestatis*, partitive genitive. Notice that *multum* is used as a noun.
13. *nactus*. The perfect active participle is wanting in Latin, but the perfect participle of deponent verbs is active in meaning.
24. *specie horribili*. See the note on 4, 14.
26. *timore perterriti*. See the note on 14, 11.
continēbantur, 'kept themselves shut up.' This is the so-called reflexive use of the passive, in which the subject is represented as acting upon itself.
- pecora*. This word is used of herds of cattle, *pecudēs* (line 25) of single animals, especially sheep.
28. *commotus consuluit*. See the note on 18, 4.
21. 3. *liberaret*. See the note on 16, 27.
oraculo. Notice that *parere* is intransitive and has the dative of indirect object, while 'obey' is transitive. It may help to understand the Latin construction if you translate such verbs as *pareo* by intransitives, here 'to submit to.'
4. *sacrificio*. See the note on 10, 11.
5. *ipse temporis puncto quo*, 'at the very moment when.'
8. *egressus*. See the note on 20, 13.
de rebus . . . factus est, 'was informed of the state of things,' literally 'was made more certain about the things which were being done.' In what gender, number, person, and case is *quae*? Give a reason for each.
11. *posset*. The subjunctive is used because the words of the king are quoted indirectly. He said *sī potes*, 'if you can.'
19. *Ipsē*. Notice the use of this word in contrasts, fre-

quently, as here, of a person with that which belongs to him or with his subordinates.

21. 20. *inter sē*, 'to one another.'
22. *esset*, subjunctive in an indirect question. The direct form would be *Quantum periculum est?* ('How great is the danger?').
multās terrās, just as we say 'many lands.'
23. *Eurōpae*. Compare *Thēbānīs*, 10, 21.
24. in *utrōque litore*, 'on each shore,' 'on both shores.'
25. *columnās*. The ancients believed that the Rock of Gibraltar was the pillar set up by Hercules on the European side.
22. 4. *tantum*, an adverb.
5. *dederit*. See the note on 19, 22.
9. *quō in locō*. See the note on 11, 25.
- essent*. See the note on 21, 22.
10. *sibi*, the indirect reflexive.
12. *et . . . et*, 'both . . . and.'
18. *prōgredi*, 'from proceeding.'
19. *prohibēbant*, 'attempted to prevent,' imperfect of attempted action. Notice that the use of the imperfect to express customary, repeated, or attempted action follows naturally from its use to denote action going on in past time. The present, the tense which denotes action going on in present time, has the same special uses.
20. *barbari*. This word was used by the Greeks of all other peoples; by the Romans it was used of all but the Greeks and themselves.
24. *cecidērunt*. Let the quantity of the *i* tell you whether this comes from *cadō* or *caedō*. Is *occiderint* a compound of *cadō*, or *caedō*?
25. in *tālibus rēbus*, i.e. when a god intervenes in behalf of his favorite.

22. 26. nihil incommodi, 'no harm,' literally 'nothing of harm'; incommodi is partitive genitive.
23. 2. quam celerrimē, 'as rapidly as possible.' *Quam* with the superlative expresses the highest possible degree.
3. Necesse, predicate adjective with erat, the subject being hās trānsire.
5. citeriōre. The Romans called upper Italy *Gallia Citerior*, 'Hither Gaul,' because it was occupied by Gallic tribes.
6. perenni. Learn the derivation of this word. The meaning of a word may often be seen most easily and remembered most surely by noticing its derivation. tēcti, used as predicate adjective.
9. cōpiam. Notice carefully the meaning of this word. In what sense have we found the plural *cōpiae* used?
10. rēbus, 'preparations.' See the note on 13, 8. cōsūmpserat. See the note on 14, 3.
11. omnium opiniōnem. Hitherto we have had *opiniōnem omnium*, but here *omnium* is made emphatic by being placed first.
15. itinere, ablative of cause. fessus, 'since he was weary.' Notice that a Latin adjective or participle must often be expanded into a clause in the translation.
16. Haud = *nōn*. It modifies a single word, usually an adjective or adverb.
19. modo. See the note on 18, 10. ingenti māgnitūdine. Compare *ingentis māgnitudinis*, 16, 7.
23. boum. Learn the declension of this word from the vocabulary.
24. nē. A negative clause of purpose is introduced by *nē*.
24. 2. omnibus locis. *Locus* modified by an adjective is often used without *in* in the ablative of place.

24. 3. *nūsq̄uam*. We say 'could not find anywhere,' but Latin prefers to combine the negative with another word.
6. *reliquis*. See the note on *reliquis centaurōs*, 14, 26.
7. & *bōbus*. Compare *boum*, 23, 23. With *ūnus* the ablative with *ex* or *dē* is commonly used instead of the partitive genitive.
16. *neque quicquam*: See the note on 10, 4.
21. *mōre suō*, 'according to his custom.'
- turbātus*, 'was confused . . . and.' See the note on *irā . . . interfēcit*, 18, 4.
22. *in*. See the note on *in ātrium*, 7, 3.
25. *respīrandī*. See the note on 12, 26.
25. 2. *quam quōs*, for *quam eos quōs*.
11. *cui*. See the note on *cui erant*, 13, 5.
12. *Herculi imperāverat*, 'had enjoined upon Hercules.'
17. *Eurystheō*. See the note on *ōrāculō*, 21, 3.
19. *quaesiverat*. With this verb the person of whom the question is asked is expressed in the ablative with *ab*, *dē*, or *ex*.
23. *orbis terrārum*, 'of the world,' literally 'of the circle of lands.'
26. *umeris suis*, ablative of means, but we say 'on his shoulders.'
- nē*. See the note on 23, 24.
- dēcideret*. Notice the force of the prefix *dē*.
27. *mirātus*, 'wondering at.' The perfect participle of deponent verbs is often best rendered into English by a present participle.
26. 3. *Herculi*, dative with *prōdesse*.
- ille*. See the note on *Perseus*, 4, 4.
4. *certō*, the adverb.
6. *vēnisset*. What would the form be in the direct question?
- inquit*. See the note on 14, 28.

26. 7. *filiabus*. To avoid confusion with the corresponding forms of *deus* and *filius*, the dative and ablative plural of *dea* and *filia* sometimes end in *abus*.
sponte. This noun is practically confined to the ablative singular, in prose usually with *meā*, *tuā*, or *suā*, 'of my, your, his own accord.'
9. *posset*, subjunctive because indirect. The thought of Hercules was *sī potest*.
11. *abesset*. This also is indirect, quoting *absum*.
12. *umeris*. See the note on 25, 26.
17. *pauca milia*. Extent of space, like duration of time, is expressed by the accusative.
passuum. See the note on 16, 6.
21. *ita ut*, 'as.'
accēpissent. Hitherto we have found the indicative in causal clauses introduced by *quod*. The subjunctive indicates that the reason is quoted; the Hesperides said *quod accēpimus*.
28. *grātias agit*. See the note on 6, 16.
27. 2. *ē labōribus*. See the note on 24, 7.
 3. *Herculi praecēperat* = *Herculi imperāverat*, 25, 12.
 5. *posset*, subjunctive because it quotes the thought of Eurystheus, *poterit*.
 6. *ut . . . traheret*. This clause is not itself the object of *dedit*, but in apposition with the object (*Negōtium*).
 7. *omnium*, partitive genitive.
11. *nārrāmus*. The present is sometimes used with *antequam* to express future action, as in English with 'before.' See the note on 15, 1.
aliēnum, predicate adjective, the subject of *vidētur* being *pauca . . . prōponere*. In the passive *videō* may mean 'be seen,' but it usually means 'seem.'
13. *qui idem*, 'which also,' literally 'which the same.'
14. *Ut*, 'when.'

27. 15. *dēducēbantur*, customary action.
19. *Stygis flūminis*. We say 'river Styx,' but 'Mississippi River.'
- quō*, ablative of means.
20. *necesse*. See the note on 23, 3.
- possent*. The subjunctive is used with *antequam* to denote that the action is expected or intended.
21. *in*. We say 'over.'
25. *prius*. Notice that Latin is here more exact than English, using the comparative because only two actions are spoken of.
- dedisset*, subjunctive because indirect. Charon said *nisi dederis* (future perfect), *nōn trānsveham*, 'unless you first give (shall have given), I will not carry you across.'
28. 1. *mortuū*, used as a noun, 'of the dead man.'
- eō cōsiliō*, 'with this purpose,' 'to this end.' The clause *ut . . . posset* is in apposition with *cōsiliō*.
6. *Ut*. Compare 27, 14.
8. *quod cum fēcissent*, 'and when they had done this.'
- See the note on *quibus*, 20, 1.
13. *Stabant*, 'there stood.' What is its subject?
15. *mortuū*, dative of indirect object.
- et*. Notice that ambiguity is avoided by a change of conjunctions, *et* connecting the clauses and *-que* connecting *praemia* and *poenās*. Of these connectives, *et* connects two ideas that are independent of each other and of equal importance; *-que* denotes a close connection, often of two words that together express a single idea; while *ac* or *atque* (see line 18) adds something of greater importance.
18. *et*. *Multī* is often joined by *et* to another adjective modifying the same noun.
24. *ex*. Compare 25, 18.

28. 27. *sē sociōs*, direct object and predicate accusative respectively.
29. 3. *nē*. After verbs of fearing *nē* must be rendered 'that,' *ut* 'that not.' Notice, however, that the negative idea is as clearly present here as in the other clauses introduced by *nē* that we have met, for Charon wishes that the thing may not happen.
13. *fēcisset*, indirect for *fēcērīs*.
18. *refūgerit*. See the note on 19, 22.
23. *quae cum ita essent*, 'and this being the case,' 'and so,' literally 'since which things were so.'
24. *liberātus*. See the note on *irā . . . interfēcit*, 18, 4.
25. *quae*, object of *perscribere*, which is the subject of *est*; *longum* is predicate adjective.
26. *est*. We say 'would be.'
aetate, ablative of specification. Translate 'when he was now advanced in age' (i.e. 'late in life'), and see the note on *fessus*, 23, 15.
30. 1. *accidit*. This is one of several impersonal verbs which take for their subject a clause of result (*ut . . . occiderit*).
3. *ut . . . iret*, a clause of result; used as the subject of *esset*, *mōs* being predicate.
- quis*. After *sī*, *nisi*, *nē*, and *num*, this is not the interrogative, but an indefinite pronoun ('any one').
- occidisset*, indirect for *occiderit*, which would be the form used in the laws; or it may be explained as subjunctive by attraction to *iret*.
7. *trāseant*, not 'they are crossing,' but 'they are to cross.' The direct form would be *trāseāmus* ('How in the world are we to get across?'), subjunctive because the question expresses doubt. This is called the deliberative subjunctive.
10. *prōgressus*, 'after advancing.'

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- 30.** 11. *revertābatur*. This verb is deponent in the present, imperfect, and future.
16. *humī*, locative, 'on the ground.'
- nē*. See the note on **23**, 24.
- sui ulciscendi*, 'of avenging himself.' This is called the gerundive construction. It is regularly used instead of the gerund when the gerund would have an accusative object (*sē ulciscendi*). Notice that the gerund is a verbal noun; the gerundive a verbal adjective, agreeing with its noun like any other adjective.
17. *morientis*, 'of a dying man.' Compare *mortuī*, **28**, 1.
18. *vis*, from *volō*.
20. *si . . . venerit*, 'if you ever suspect him.' What is the literal meaning? Notice that we use the present, while Latin by the use of the future perfect indicates that the action is to precede that of the main clause.
21. *inficiēs*. The future indicative is sometimes used, as in English, for the imperative.
22. *nihil mali*. See the note on **22**, 26.
- suspīcāta*. See the note on **25**, 27.
25. *Iolēn*, *filiam*, *captivam*, direct object, appositive, and predicate accusative respectively.
26. *domum*. See the note on *ad domum*, **3**, 15.
- 31.** 1. *referret*. See the note on **19**, 6.
2. *facerent*, subjunctive by attraction. The verb of a clause dependent upon an infinitive is put in the subjunctive when the two clauses are closely connected in thought. We have already met this construction in the case of dependence upon a subjunctive; see the note on **20**, 2.
- gerere*. Compare **30**, 3. Such phrases as *mōs est* may have as subject either an infinitive or a clause of result.
3. *verita*. This participle is regularly rendered as present.
- nē*. See the note on **29**, 3.

31. 4. *vestem*. Notice that the position of this word helps to make it clear that it is the object of *infecit* as well as of *dedit*.
5. *suspicans*. This does not differ appreciably in force from *suspicata*, 30, 22.
8. *exanimatus*, 'beside himself.'
14. *succenderent*. Notice the force of the prefix *sub* in this word and in *subdidit* below.
15. *inductus*, 'moved.'

THE ARGONAUTS

33. 1. *alter . . . alter*, 'one . . . the other.' Remember that this word is used to denote one of two given persons or things. We have in this passage an instance of the chiasitic order, in which variety and emphasis are gained by reversing the position of the words in the second of two similar expressions. Here the two names are brought together by this device.
3. *rēgni*, objective genitive, i.e. a genitive used to denote the object of the feeling *cupiditate*.
6. *ex amicis*. *Quidam*, like *unus*, commonly has *ex* or *dē* and the ablative, instead of the partitive genitive.
10. *puerum mortuum esse*, 'that the boy was dead,' literally 'the boy to be dead.' This is indirect for *Puer mortuus est*, 'The boy is dead.' Notice carefully what changes Latin makes in quoting such a statement indirectly, and what the changes are in English. We have already met two constructions of indirect discourse, the subjunctive in indirect questions, and the subjunctive in informal indirect discourse. By the latter is meant a subordinate clause which, though not forming part of a formal quotation, has the subjunctive to show that not the speaker or writer

but some other person is responsible for the idea it expresses (see the notes on *dedisset*, 27, 25, and *occidisset*, 30, 3). In indirect discourse, then, a statement depending upon a verb of saying, thinking, knowing, perceiving, or the like has its verb in the infinitive with the subject in the accusative; a command or question has its verb in the subjunctive; and any clause modifying such a statement, command, or question has its verb in the subjunctive.

33. 13. *intellegent*. See the note on 14, 20.
14. *nesciō quam fabulam*, 'some story or other.' Notice that *nesciō* with the interrogative pronoun is equivalent to an indefinite pronoun.
19. *ōrāculum*. Read again the description beginning at the bottom of page 11.
21. *quis*. See the note on 30, 3.
Post paucis annis, 'a few years later,' literally 'later by a few years.' *Post* is here an adverb, and *paucis annis* ablative of degree of difference. The expression is equivalent to *post paucos annos*.
22. *accidit*. See the note on 30, 1.
factūrus, 'intending to make.' The future participle with a form of *sum* is used to express an intended or future action. This is called the active periphrastic conjugation.
23. *certam*. See the note on 5, 13.
24. *Diē cōstitutā*, ablative of time.
26. *ā pueritiā*. Compare *ā puerō*, 9, 20.
34. 2. *trāseundō flūmine*. See the note on *suī ulciscendī*, 30, 16.
nesciō quō. See the note on 33, 14.
4. *ūnō pede nūdō*, 'with one foot bare,' the ablative absolute. This construction consists of two parts, a noun or pronoun corresponding to the subject of a

clause, and a participle corresponding to the verb of a clause. A predicate noun or adjective may take the place of the participle. In the latter case the use of the participle 'being' will show the two parts in the relation of subject and predicate, 'one foot being bare.'

34. 6. *dēmōnstrāvisset*, subjunctive because subordinate in indirect discourse. See the note on 33, 10. Pelias thought, *Hīc est homō quem ōrāculum dēmōnstrāvit*.
9. *vellus aureum*. Phrixus and his sister Helle were about to be put to death, when they were rescued by a ram with fleece of gold, who carried them off through the air. Helle fell from the ram's back into the strait that separates Europe and Asia, called after her the Hellespont, 'Helle's sea,' and known to us as the Dardanelles. Phrixus came safely to Colchis, and here he sacrificed the ram and gave the fleece to Aeetes. Read Mr. D. O. S. Lowell's *Jason's Quest*.
11. *ut . . . potirētur*. See the note on 27, 6.
hōc vellere. *Potior* takes the same construction as *vēscor*, for which see the note on 16, 19.
16. *iter*, accusative of extent.
20. *ūsui*, dative of purpose. We say 'of use' or 'useful.'
24. *operī*, dative after the compound with *prae*. Notice that not all verbs compounded with prepositions govern the dative. Many compounds of *ad*, *ante*, *com* (for *cum*), *in*, *inter*, *ob*, *post*, *prae*, *prō*, *sub*, and *super* do have the dative, and some compounds of *circum*. You will find it profitable to keep a list of all such compound verbs governing the dative that you meet in your reading.
25. *nē . . . quidem*, 'not . . . even.' The word emphasized must stand between *nē* and *quidem*.

34. 25. *ad labōrem*. See the note on *ad quīētem*, 14, 1.
26. *Ad multitudinem transportandam*, used like *ad labōrem*.
The gerundive in this use is very common.
27. *quibus*. The antecedent *cae* is not expressed. Notice that *utor* governs the same case as *vēscor* and *potior*. Two other deponent verbs, not found in this book, take this construction, namely *fruor*, 'enjoy,' and *fungor*, 'perform.'
- nostrō mari*, i.e. the Mediterranean.
- cōsuēvimus*. See the note on *cōsuēverat*, 10, 9.
35. 8. *citharoedum*. It was said that Orpheus made such sweet music on his golden harp that wild beasts, trees, and rocks followed him as he moved. By his playing he even prevailed upon Pluto to give back his dead wife Eurydice.
- Thēseum*, a mythical hero, whose exploits resemble and rival those of Hercules. The most famous of them was the killing of the Minotaur. Theseus was the national hero of Athens.
- Castorem*, the famous tamer of horses and brother of Pollux, the boxer. Read Macaulay's *Lays of Ancient Rome*, *The Battle of the Lake Regillus*.
10. *quōs*, the subject of *esse*. Its antecedent is *eōs*, line 11. The relative frequently precedes in Latin, but the antecedent must be translated first.
16. *Argonautae*. Notice the composition of this word.
24. *dēicerentur*, part of the result clause.
26. *arbitrātī*. See the note on 25, 27.
- ēgredi*. See the note on 22, 18.
27. *pūgnātum est*. See the note on 20, 4.
36. 5. *Postridiē eius diē*, 'the next day,' more literally 'on the day following that day.' This idea may be expressed by *postridiē* alone, and the fuller expression is simply more formal.

36. 9. *in ancoris*, 'at anchor.'
10. *habērent*. See the note on 34, 6.
11. *ex Argonautis*. See the note on 33, 6.
13. *Qui*, 'he.' See the note on *quibus*, 20, 1.
dum quaerit, 'while looking for.' The present indicative with *dum* is often to be translated by a present participle.
15. *vidissent*. We say 'saw,' but Latin makes it plain that the seeing (and falling in love) came before the attempt to persuade.
ei. Keep a list of all intransitive verbs which are used with the dative.
16. *negāret*. This verb is commonly used instead of *dīcō* when a negative statement follows; when thus used, it should be translated by 'say' with the appropriate negative, here 'said that he would not.'
37. 1. *praebuisset*, subjunctive in a subordinate clause of indirect discourse.
2. *supplicē*. See the note on 7, 8.
6. *accubuerat*. The Romans reclined at table, supporting themselves on the left arm and taking the food with the right hand. They naturally represented others as eating in the same way.
appositum, 'that had been placed before him.' See the note on *exanimātum*, 14, 4.
7. *Quō . . . morerētur*, 'and so it came to pass that Phineus was nearly dying of starvation,' literally 'that not much was wanting but that Phineus would die.' *Ut . . . abesset* is a clause of result, the subject of *factum est*; *quīn . . . morerētur* is a form of subordinate clause with subjunctive verb used after certain negative expressions; *famē* is ablative of cause. Notice that *famēs* has a fifth-declension ablative, but is otherwise of the third declension.

37. 9. *Rēs male sē habēbat*, 'the situation was desperate.'
What is the literal meaning ?
12. *opiniōnem virtūtis*, 'reputation for bravery.'
13. *quā ferrent*. Negative expressions of doubt are regularly followed by *quā* and the subjunctive.
16. *quāto in periculō*. See the note on 11, 25.
suae rēs, 'his affairs.' See the note on *rēs*, 13, 8.
17. *repperissent*. Phineus used the future perfect indicative.
22. *nihil*, used adverbially.
23. *āera*. See the note on 4, 11.
27. *Hōc factō*, 'when this had been accomplished.' See the note on 34, 4. The ablative absolute is often used instead of a subordinate clause of time, cause, condition, or the like.
38. 1. *referret*. See the note on 6, 16.
3. *cō cōsiliō*. See the note on 28, 1.
4. *nē quis*, 'that no one.' Negative clauses of purpose and negative clauses of result may be distinguished by the negative: *nē*, *nē quis*, etc., for purpose; *ut nōn*, *ut nēmō*, etc., for result.
- parvō intervāllō*, 'a short distance apart,' ablative absolute. See the note on 34, 4.
5. *in mediū spatium*, 'between them.'
7. *quid faciendū esset*, 'what was to be done.' The gerundive is used with *sum* to denote necessary action. This is called the passive periphrastic conjugation.
8. *sublātis . . . solvit*, 'weighed anchor and put to sea.'
What is the literal translation? The ablative absolute is often best translated by a coördinate verb, and this requires a change of voice, for the lack of a perfect active participle in Latin is the reason for the use of the ablative absolute in such cases. If there were a perfect active participle, it would stand in the

nominative, modifying the subject, as we have found the perfect participle of deponent verbs doing.

38. 11. *recta . . . spatium*, 'straight between them.'
12. *cauda tantum amissa*, 'having lost only its tail-feathers.'
Notice that we change the voice, as in line 8, and that the use of the ablative absolute is resorted to here for the same reason as in that passage. Make sure at this point that you know three ways in which the ablative absolute may be translated, as in this passage, as in line 8, and as suggested in the note on 37, 27).
14. *concurrerent*, 'could rush together.' See the note on *possent*, 27, 20.
intellegentis, equivalent to *cum intellegerent*.
17. *dis*, the usual form of the dative and ablative plural of *deus*, as *dī* of the nominative plural.
quorum, equivalent to *cum eorum*. A relative clause of cause, like a *cum*-clause of cause, has its verb in the subjunctive.
27. *negabat*. See the note on 36, 16.
39. 1. *traditūrum*. In infinitives formed with participles *esse* is often omitted.
prius. See the note on 27, 25.
3. *Primum*. See the note on 12, 16.
4. *iungendi erant*. See the note on 38, 7.
8. *rei bene gerendae*, 'of accomplishing his mission.'
What is the literal meaning?
10. *rem aegrē ferēbat*, 'she was greatly distressed.' What is the literal meaning?
12. *Quae . . . essent*. See the note on 29, 23.
13. *medicinae*, objective genitive.
14. *Mediā nocte*. See the note on 9, 5.
insciente patre, 'without the knowledge of her father,'
ablative absolute.

39. 15. *vēnit*. See the note on 3, 13.
17. *quod* . . . *cōfirmāret*, a relative clause of purpose.
19. *essent*, subjunctive in informal indirect discourse, or by attraction to *oblineret*.
20. *hominibus*. See the note on 34, 24.
21. *māgnitūdine et viribus*, ablative of specification.
40. 2. *nihil valēre*, 'prevailed not.'
5. *quā in rē*. See the note on 11, 25.
6. *cōfēcērit*. See the note on 19, 22.
8. *quōd*. See the note on *quibus*, 20, 1.
9. *autem*. See the note on 5, 8.
10. *essent*, subjunctive by attraction.
11. *quōdam*, 'some.'
16. *gignerentur*, 'should be born.' With *dum*, 'until,' the subjunctive is used of action anticipated, as with *antequam* (see the note on *possent*, 27, 20).
19. *omnibus agrī partibus*. See the note on 18, 6.
20. *mīrum in modum* = *mīrō modō*.
25. *nesciō cūr*, 'for some reason.' See the note on 33, 14.
28. *nūllō negōtiō*, 'with no trouble,' 'without difficulty.'
41. 3. *quā tulisset*. See the note on 37, 13.
15. *quam primum*, 'as soon as possible.' See the note on 23, 2.
16. *avectūrum*. See the note on *trādītūrum*, 39, 1.
17. *Postridiā eius diē*. See the note on 36, 5.
19. *locō*. The antecedent is frequently thus repeated in the relative clause.
21. *quī* . . . *essent*, 'to guard the ship.' See the note on 18, 16.
22. *ipse*. See the note on 21, 19.
27. *quidam*. This word may sometimes be rendered by the indefinite article.
28. *dēmōnstrāvimus*. See the note on *nārrāvimus*, 14, 17.
42. 5. *dormit*. See the note on *fugit*, 4, 25.

42. 12. *aliqui*. Learn from the vocabulary the difference between *aliquis* and *aliqui*.
mātūrāndum sibi, 'they ought to hasten,' more literally 'haste ought to be made by them'; *mātūrāndum (esse)* is the impersonal passive, and *sibi* the so-called dative of the agent. With the gerundive the person who has the thing to do is regularly expressed in the dative.
16. *mirati*. See the note on 25, 27.
20. *dis*. See the note on 38, 17.
21. *evēnisset*. See the note on *accēpissent*, 26, 21.
23. *vigilia*. The Romans divided the day from sunrise to sunset into twelve hours (*horae*), the night from sunset to sunrise into four watches (*vigiliae*).
24. *neque enim*. See the note on 7, 12.
25. *inimicō animō*, ablative of description.
43. 2. *hōc dolōre*, 'this anger,' i.e. 'anger at this.'
Nāvem longam, 'war-galley,' 'man-of-war.' The adjective contrasts the shape of the man-of-war with that of the merchantman.
4. *fugientis*, used as a noun, 'the fugitives.'
6. *quā*, ablative of means.
7. *quā*, 'as,' but in the same construction as *eādem celeritāte*.
8. *Quō . . . caperentur*. See the note on 37, 7.
9. *neque . . . posset*, 'for the distance between them was not greater than a javelin could be thrown.' What is the literal translation? The clause *quō . . . posset* denotes result; the distance was not *so great that* a javelin could not be thrown from one ship to the other.
11. *vidisset*. See the note on 36, 15.
15. *fugiēns*, 'when she fled.' See the note on *fessus*, 23, 15.
18. *fil*. See the note on 7, 8.

43. 19. Neque . . . fefellit, 'and Medea was not mistaken.'
What is the literal meaning?
20. ubi primum, 'as soon as,' literally 'when first.'
24. prius, not to be rendered until quam is reached. The two words together mean 'before,' more literally 'earlier than,' 'sooner than.' They are sometimes written together (*priusquam*).
25. nihil . . . esse, 'that it would be of no advantage to him.'
44. 5. pollicitus erat. Verbs of promising do not usually take in Latin the simple present infinitive, as in English, but the construction of indirect discourse.
10. mihi. The dative of reference is often used in Latin where we should use a possessive in English. Translate here as if the word were *meus*, modifying *dies*.
11. Liceat mihi, 'permit me,' literally 'let it be permitted to me.' Commands and entreaties in the third person are regularly expressed in the subjunctive.
- dum vivam, 'so long as I live.' The verb with *dum* 'so long as' is not restricted to the present, as with *dum* 'while,' but any tense of the indicative may be used. We have here the future indicative, or the present subjunctive by attraction.
12. tā. The nominative of the personal pronouns is commonly expressed only when emphatic. Here the use of the pronoun makes the promise more positive.
15. rem aegrē tulit, 'was vexed.' Compare 39, 10.
20. Vultisne, the verb *vultis* and the enclitic *-ne*, which is used to introduce a question, and is incapable of translation. Num (line 21) introduces a question to which a negative answer is expected, and is likewise not to be translated, except in so far as its effect is reproduced by the form of the question or the tone of incredulity with which the words are spoken.
28. effervēsceret. See the note on 40, 16.

45. 3. *stupentes*, 'in amazement.'
5. *Vôs*. See the note on 44, 12. *Vôs* and *ego* in the next sentence are contrasted.
7. *Quod ubi*. See the note on 28, 8.
10. *necâverunt*. See the note on *interfecit*, 13, 18.
13. *quibus*. For the case see the note on *quibus*, 34, 27.
15. *rê vērâ*, 'really.'
18. *aegrê tulêrunt*, 'were indignant at.' Compare 39, 10, and 44, 15.
23. *Creonti*. See the note on *cui erant*, 13, 5.
25. *nûntium*, 'a notice of divorce.'
26. *dûceret*. See the note on *dûxit*, 6, 18.
28. *ultûram*. See the note on 39, 1.
46. 1. *Vestem*. Compare the story of the death of Hercules, pp. 30, 31.
3. *quis*. See the note on 30, 3.
induisset, subjunctive by attraction.
5. *nihil mali*. See the note on 22, 26.
16. *itaque*, not the adverb *itaque*, but the adverb *ita* and the enclitic conjunction *-que*.
- âera*. See the note on 4, 11.
21. *in eam partem*, 'to that side.'

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49. 4. *insidiâs*. This refers to the story of the wooden horse.
9. *quem*, subject of *excôgitâsse*. The English idiom is 'who, some say, devised.' Notice that *excôgitâsse* is contracted from *excôgitâvisse*.
10. *quô*, ablative of means.
19. *aliae . . . partis*, 'some in one direction and some in another,' but Latin compresses this into the one clause 'others in other directions.'
20. *quâ*. See the note on 43, 6.

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49. 26. quibusdam, dative with *obviam facti*, 'having fallen in with,' 'having met.'
27. Accidit. See the note on 30, 1.
50. 2. gustassent, contracted from *gustāvissent*.
patriae et sociōrum. Verbs of remembering and forgetting take the genitive or the accusative, but *oblīviscor* prefers the former.
4. cibō. See the note on 16, 19.
5. hōrā septimā. See the note on 42, 23.
11. docuerunt. See the note on 4, 26.
51. 6. tantum, the adverb.
23. sē, 'they,' i.e. himself and his companions.
praedandī causā, 'to steal.' Purpose is frequently thus expressed by *causā* with the genitive of the gerund or gerundive. What other ways of expressing purpose have you met in your reading?
24. a Trōiā. The preposition is sometimes used with names of towns, with the meaning 'from the direction of' or 'from the neighborhood of.'
25. esse. It will help you to understand indirect discourse if you will try to discover what words would be used to express the idea in the direct form. Here, for instance, the exact words of Ulysses would have been in Latin: *Neque mercātorēs sumus neque praedandī causā vēnimus; sed ā Trōiā redeuntēs vī tempestātum ā rēctō cursū dēpulsi sumus*.
27. ubi . . . essent. The question of Polyphemus was *Ubi est nāvis quā vecti estis?*
sibi . . . esse, 'that he must be exceedingly careful.' See the note on *mātūrandum sibi*, 42, 12.
29. in . . . esse, 'had been driven on the rocks and entirely dashed to pieces.' See the note on *irā* . . . *interfecit*, 18, 4.
52. 1. membris eōrum divulsis, 'tearing them limb from limb.'

52. 4. *nē . . . quidem*. See the note on 34, 25.
6. *tam*. Notice that the force of a second demonstrative word is lost in the English rendering. So *hic tantus vir*, 'this great man,' etc.
7. *humī*. See the note on 30, 16.
prōstrātus, 'throwing himself down.' See the note on *continēbantur*, 20, 26.
8. *rei gerendae*, 'for action.' Compare 39, 8.
9. *in eō . . . trānsfigeret*, 'was on the point of transfixing.' The clause of result *ut . . . trānsfigeret* is explanatory of *in eō*.
13. *nihil sibi prōfutūrum*. See the note on 43, 25.
17. *hōc cōnātū*. See the note on 13, 11.
18. *nūlla . . . oblātā*, 'since no hope of safety presented itself.' See the note on *continēbantur*, 20, 26.
21. *et*. See the note on 28, 18.
23. *lātūri essent*, 'would bring,' more literally 'were going to bring.' Notice that in subjunctive constructions the periphrastic form is necessary to express future action clearly, since the subjunctive has no future.
25. *quod*, object of the implied *fēcerat*.
53. 14. *quō*. See the note on 3, 7.
15. *id . . . salūtī*, 'and this was his salvation,' literally 'that which was for safety to him.' For the datives see the note on 13, 16.
20. *tertium*, the adverb.
22. *Nēminem*. Why is the accusative used?
27. *inquit*. See the note on 14, 28.
28. *quam facultātem*, for *facultātem quam*. The antecedent is often thus attracted into the relative clause.
nē omittāmus, 'let us not neglect,' the hortatory subjunctive.
29. *rei gerendae*. See the note on 52, 8.
54. 1. *extrēmum pālum*, 'the end of the stake.' Other ad-

jectives denoting a part of the object named by the noun they modify are *medius*, 'the middle of'; *cēterus*, 'the rest of'; *reliquus*, 'the rest of'; *primus*, 'the first of'; *summus*, 'the top of'; *imus*, 'the bottom of.'

- 54.** 5. *dum errat*, 'wandering.'
23. *pecus*. Is this *pecus*, *pecoris*, or *pecus*, *pecudis*? See the note on *pecora*, **20**, 26.
24. *venerat*. We say 'came,' but the Latin by the use of the pluperfect denotes that this action preceded that of *tractabat*.
- 55.** 1. *quās*. See the note on *quibus*, **20**, 1.
inter sē. Compare **21**, 20.
 5. *fore*, 'would happen.'
15. *aliquod*. Compare **42**, 12, and the note.
16. *id . . . erat*, 'as was indeed the case.'
17. *auxiliandi causā*. See the note on **51**, 23.
26. *corruptum coniēcit*, 'seized and threw.'
27. *nōn . . . submergerentur*. See the note on **37**, 7.
- 56.** 4-6. These verses and those on p. 57 and p. 59 are quoted from Vergil's Aeneid.
6. *vinclis*, for *vinculis*.
8. *virīs*. Let the quantity of the first *i* tell you from what nominative this word comes.
11. *sibi proficiscendum*. See the note on *mātūrandum sibi*, **42**, 12.
13. *iam profectūrō*, 'as he was now about to set out.'
16. *nāvigantī*, 'to one sailing.'
25. *mīrābantur*, 'had been wondering.' With *iam dūdum* and similar expressions the imperfect denotes action begun some time before and still going on at the given past time. This is similar to the use of the present already commented on (see the note on *es*, **4**, 1).

- 56.** 28. *cēlāta*, plural because of the plural expression *aurum et argentum*.
- 57.** 1. *venti*, subject of *ruunt* and *perflant*.
 2. *velut āgmine factō*, 'as if formed in column.'
 3. *data*. *Est* is omitted.
 10. *prōiēcissent*. See the note on *accēpissent*, **26**, 21.
 13. *in terram ēgrediendum esse*, 'that a landing must be made.'
 18. *quam*, an adverb modifying *crūdēli*.
 19. *essent*, informal indirect discourse or subjunctive by attraction.
 20. *vellet*, subjunctive of characteristic. This name is given to the subjunctive when used in relative clauses to define or restrict an indefinite or general antecedent. So here it is not 'no one was found,' but 'no one willing to undertake this task was found.'
 21. *dēducta est*, 'came.'
 23. *praeesset*, subjunctive of purpose.
 25. *ēvenit*. This verb takes the same construction as *accidit*, **30**, 1.
- 58.** 1. *nihil*. See the note on **37**, 22.
 2. *mortī*. Compare **49**, 26.
 5. *aliquantum itineris*, 'some distance on the journey.'
 The two words are accusative of extent of space and partitive genitive respectively.
 11. *sibi*, 'for them,' dative of reference.
 12. *foris*. This is translated like *forās* above, but the former was originally locative and is therefore used with verbs of rest; the latter, accusative of place whither and therefore used with verbs of motion.
 15. *accubuērunt*. See the note on **37**, 6.
 25. *perturbātus*, used as a predicate adjective, 'agitated.'
 27. *correptō*. See the note on **38**, 8.

- 59.** 1. *quid*. See the note on *quis*, **30**, 3.
gravius, 'serious.'
 cl. The direct form of these two speeches would be:
Sī quid gravius tibi acciderit, omnium salūs in summo discrimine erit; and *Nēmīnem invitum mēcum addūcam; tibi licet, sī māvis, in nāvī manēre; ego ipse sine ullō praesidiō rem suscipiam*. Notice that *ego* is not used to represent *sē* of line 2, but is used for *sē* of line 4 for the sake of the contrast with *tibi*.
6. *nūllō*. Instead of the genitive and ablative of *nēmō*, *nūllius* and *nūllō* are regularly used.
7. *Aliquantum itineris*. See the note on **58**, 5.
10. *in eō . . . intrāret*. See the note on **52**, 9.
11. cl. Compare **49**, 26, and **58**, 2.
14. *Circēs*, a Greek form of the genitive.
16. Num. See the note on **44**, 20. *Nōne* (line 14) is used to introduce a question to which an affirmative answer is expected.
18. *nūllis*. See the note on **24**, 3.
22. *tetigerit*. See the note on **30**, 20.
tū . . . faciās, 'see that you draw your sword and make an attack upon her.'
24. *visūs*, 'sight.' The use of the plural is poetic.
25. *tenuem . . . auram*. The order of the words here is poetic.
- 60.** 1. *atque*, 'as.' After adjectives and adverbs denoting likeness and unlikeness, this use of *atque* is regular.
3. *dēpulsa est*. See the note on **4**, 26.
4. *sibi*. See the note on **58**, 11.
11. *ut . . . erat*, 'as he had been instructed,' more literally 'as had been enjoined upon him.' An intransitive verb must be used impersonally in the passive, for it is the direct object of the active voice that becomes the subject of the passive. If the intransitive verb takes a dative in the active, this dative is kept

in the passive. Notice that the corresponding English verbs are transitive, and that the dative may therefore be rendered as the object in the active construction and as the subject in the passive.

- 60. 13. sēsisset.** See the note on *vidissent*, **36**, 15.
- 14. sibi vitam adimeret,** 'take her life.' The dative of reference is thus used after some compound verbs to name the person from whom a thing is taken. This construction is sometimes called the dative of separation.
- 15. timore perterritam.** See the note on **14**, 11.
- 20. ei pedes,** 'his feet.' See the note on **44**, 10.
- 21. imperasset,** contracted from *imperāvisset*.
- 22. in atrium.** See the note on **7**, 3.
- 26. sunt,** goes with *reducti*.
- 29. reliquis Graecis,** indirect object of *diceret*.
- 30. Circaeam.** Notice that this use of the adjective instead of the genitive often cannot be imitated in the English rendering, but must be translated by the possessive case or a prepositional phrase.
- 61. 8. ei persuasum sit,** 'he was persuaded.' See the note on **60**, 11. The clause *ut . . . maneret* is the subject of *persuasum sit*; if the latter were active, the clause would be its object. For the tense of *persuasum sit* see the note on **19**, 22.
- 10. cōsumpserat.** See the note on **14**, 3.
patriae, objective genitive, to be rendered, as often, with 'for.'
- 15. usui.** See the note on **34**, 20.
- 23. antequam perveniret.** We say 'before he could come.'
See the note on *possent*, **27**, 20.
- 24. hōc locō.** See the note on **24**, 2.
longum est. We say 'would be tedious' or 'would take too long.'

VOCABULARY

ABBREVIATIONS

abl.	= ablative.	infin.	= infinitive.
acc.	= accusative.	interrog.	= interrogative.
act.	= active.	loc.	= locative.
adj.	= adjective.	m.	= masculine.
adv.	= adverb.	n.	= neuter.
comp.	= comparative.	part.	= participle.
conj.	= conjunction.	pass.	= passive.
dat.	= dative.	perf.	= perfect.
dem.	= demonstrative.	pers.	= personal.
f.	= feminine.	plur.	= plural.
freq.	= frequentative.	prep.	= preposition.
gen.	= genitive.	pron.	= pronoun or pro-
ger.	= gerundive.		nominal.
impers.	= impersonal.	rel.	= relative.
indecl.	= indeclinable.	sing.	= singular.
indef.	= indefinite.	superl.	= superlative.

The hyphen in initial words indicates the composition of the words.

A

ā or **ab** (the former never used before words beginning with a vowel or *h*), prep. with abl., *away from, from; of; by*.

abditus, -a, -um [part of **abdō**], *hidden, concealed*.

ab-dō, -dere, -didi, -ditus, *put away, hide*.

ab-dūcō, -dūcere, -dūxi, -ductus, *lead or take away*.

ab-eō, -ire, -ii, -itūrus, *go away, depart*.

abiciō, -icere, -ieci, -iectus [ab + iaciō], *throw away*.

abripiō, -riperē, -ripui, -reptus [ab

+ rapiō], *snatch away, carry off*.

abscidō, -cidere, -cidi, -cisus [abs = ab + caedō], *cut away or off*.

ab-scindō, -scindere, -scidi, -scissus, *tear away or off*.

ab-sum, abesse, āfui, āfutūrus, *be away, be absent, be distant; be wanting*.

ab-sūmō, -sūmere, -sūmpsi, -sūmptus, *take away, consume, destroy*.

Absyrtus, -i, m., *Absyrtus*.

ac, see **atque**.

Acastus, -i, m., *Acastus*.

accendō, -cendere, -cendi, -cēnsus, *kindle, light*.

- accidō, -cidere, -cidi [ad + cadō], *fall to or upon; befall, happen.*
 accipiō, -cipere, -cēpi, -ceptus [ad + capiō], *take to oneself, receive, accept; hear; suffer.*
 accumbō, -cumbere, -cubui, -cubitus, *lie down (at table).*
 accurro, -currere, -curri, -cursus [ad + curro], *run to, come up.*
 ācer, ācris, ācre, *sharp, shrill.*
 aciēs, -ei, f., *line of battle.*
 Acrisius, -i, m., *Acrisius.*
 ācriter [ācer], *adv., sharply, fiercely.*
 ad, *prep. with acc., to, toward; at, near; for.*
 ad-amō, -amāre, -amāvi, -amātus, *feel love for, fall in love with.*
 ad-dūcō, -dūcere, -dūxi, -ductus, *lead to, bring, take; induce, influence.*
 ad-eō, -ire, -ii, -itus, *go to, approach.*
 ad-ferō, adferre, attuli, adlātus, *bear to, bring.*
 adficiō, -ficere, -fēci, -fectus [ad + faciō], *do to, move, affect; visit, afflict.*
 ad-fligō, -fligere, -flīxi, -flictus, *dash to, shatter.*
 adhibeō, -hibere, -hibui, -hibitus [ad + habeō], *hold to, employ, show.*
 ad-hūc, *adv., to this point, up to this time, yet, still.*
 adiciō, -icere, -iēcī, -iectus [ad + iaciō], *throw to, throw, hurl.*
 adimō, -imere, -ēmi, -ēptus [ad + emō], *take to oneself, take away.*
 aditus, -ūs [adeō], m., *approach, entrance.*
 ad-iungō, -iungere, -iūnxi, -iūctus, *join to, join.*
 ad-ligō, -ligare, -ligāvi, -ligātus, *bind to, bind.*
 Admēta, -ae, f., *Admeta.*
 ad-miror, -mirāri, -mirātus, *wonder at, admire.*
 ad-mittō, -mittere, -misi, -missus, *send to, admit; allow.*
 ad-stō, -stāre, -stiti, *stand at or near.*
 adulēscēns, -entis, m., *youth, young man.*
 adulēscēntia, -ae [adulēscēns], f., *youth.*
 ad-ūrō, -ūrere, -ūssi, -ūstus, *set fire to, burn, scorch, sear.*
 ad-veniō, -venire, -vēni, -ventus, *come to or toward, approach, arrive.*
 adventus, -ūs [adveniō], m., *approach, arrival.*
 Aeacus, -i, m., *Aeacus.*
 aedificō, -āre, -āvi, -ātus [aedis + faciō], *make a building, build.*
 aedis, -is, f., *sing. temple, plur. house.*
 Aētēs, -ae, m., *Aeetes.*
 aegrē [aeger, sick], *adv., ill, with difficulty.*
 Aegyptii, -ōrum, m. pl., *Egyptians.*
 aēneus, -a, -um [aes], *of copper or bronze.*
 Aeolia, -ae [Aeolus], f., *Aeolia.*
 Aeolus, -i, m., *Aeolus.*
 āēr, āeris, m., *air.*
 aes, aeris, n., *copper, bronze.*
 Aēsōn, -onis, m., *Aeson.*
 aestās, -tātis, f., *summer.*
 aetās, -tātis, f., *age.*
 Aethiopēs, -um, m. plur., *Ethiopians.*
 Aetna, -ae, f., *Etna.*
 ager, agri, m., *field, land.*
 āgmen, -minis [agō], n., *band, column.*
 āgnōscō, -gnōscere, -gnōvi,

- gnitus [ad + (g)nōscō, *come to know*], *recognize*.
 agō, agere, ēgi, āctus, *drive; do; pass, lead; grātiās agere, see grātia*.
 āla, -ae, f., *wing*.
 albus, -a, -um, *white*.
 Alcmēna, -ae, f., *Alcmēna*.
 aliēnus, -a, -um [alius], *belonging to another, out of place*.
 ali-quandō, adv., *at some time or other; finally, at length*.
 ali-quantum, -quantū, n., *some-what*.
 ali-quī, -qua, -quod, indef. pron. adj., *some, any*.
 ali-quis, -quid, indef. pron., *some-one, any one, something, anything, some, any*.
 aliter [alius], adv., *in another way, otherwise, differently*.
 alius, -a, -ud, *another, other; alii . . . alii, some . . . others*.
 alō, -ere, -ui, -tus, *nourish*.
 Alpēs, -ium, f. plur., *Alps*.
 alter, -era, -erum, *one or the other (of two); another, second*.
 altus, -a, -um [part. of alō], *high, deep; altum, -i, n., the deep*.
 Amāzonēs, -um, f. plur., *Amazons*.
 āmentia, -ae [ā + mēns, *mind*], f., *madness*.
 amicus, -i, m., *friend*.
 ā-mittō, -mittere, -misi, -missus, *send away, lose*.
 amō, -āre, -āvi, -ātus, *love*.
 amor, -ōris [amō], m., *love*.
 ā-moveō, -movēre, -mōvi, -mōtus, *move away*.
 amphora, -ae, f., *jar, bottle*.
 an, conj., *or (in questions)*.
 ancora, -ae, f., *anchor; in ancoris, at anchor*.
 Andromēda, -ae, f., *Andromeda*.
 anguis, -is, m. and f., *serpent, snake*.
 anima, -ae, f., *breath, soul, life*.
 animadvertō, -vertere, -verti, -versus [animus + ad-vertō], *turn the mind to, observe*.
 animus, -i, m., *mind; heart; spirit, courage*.
 annus, -i, m., *year*.
 ante, prep. with acc. and adv., *before*.
 antea [ante], adv., *before*.
 antecellō, -cellere, *surpass, excel*.
 ante-quam, conj., *before than, sooner than, before*.
 antiquus, -a, -um, *ancient*.
 ānxius, -a, -um, *anxious*.
 aper, apri, m., *wild boar*.
 aperiō, -ire, -ui, -tus, *open*.
 apertus, -a, -um [part. of aperiō], *open*.
 Apollō, -inis, m., *Apollo*.
 appellō, -pellāre, -pellāvi, -pellātus, *call, name*.
 appellō, -pellere, -puli, -pulsus [ad + pellō], *drive to, bring to; with or without nāvem, put in, land*.
 appetō, -petere, -petīvi, -petītus [ad + petō], *draw near*.
 appōnō, -pōnere, -posui, -positus [ad + pōnō], *put to or near, set before, serve*.
 appropinquō, -propinquāre, -propinquāvi, -propinquātus [ad + propinquō], *approach to, approach*.
 apud, prep. with acc., *among, with*.
 aqua, -ae, f., *water*.
 āra, -ae, f., *altar*.
 arbitror, -ārī, -ātus, *consider, think, judge*.
 arbor, -oris, f., *tree*.
 arca, -ae, f., *chest, box, ark*.
 Arcadia, -ae, f., *Arcadia*.
 arcessō, -ere, -īvi, -ītus, *call, summon, fetch*.
 arcus, -ūs, m., *bow*.

ardeo, ardere, arsi, arsus, *be on fire, burn.*
 argentum, -i, n., *silver.*
 Argô, Argûs, f., *the Argo.*
 Argolicus, -a, -um, *of Argolis (the district of Greece in which Tiryns was situated), Argolic.*
 Argonautae, -arum [Argô + nauta], m. plur., *Argonauts.*
 Argus, -i, m., *Argus.*
 aries, -etis, m., *ram.*
 arma, -orum, n. plur., *arms, weapons.*
 armatus, -a, -um [part. of armô], *armed.*
 armô, -âre, -âvi, -âtus [arma], *arm, equip.*
 arô, -âre, -âvi, -âtus, *plow.*
 ara, artis, f., *art.*
 ascendô, -scendere, -scendi, -scensus [ad + scandô], *climb to, ascend, mount.*
 aspiciô, -spicere, -spexi, -spectus [ad + speciô], *look at or on, behold.*
 at, conj., *but.*
 Athenae, -arum, f. plur., *Athens.*
 Atlâs, -antis, m., *Atlas.*
 atque or ac (the latter never used before words beginning with a vowel or h), conj., *and;* after words of comparison, *as, than.*
 âtrium, -i, n., *hall.*
 attingô, -tingere, -tigi, -tactus [ad + tangô], *touch at.*
 audacia, -ae [audâx, bold], f., *boldness, audacity.*
 audeô, audere, ausus sum, *dare.*
 audiô, -ire, -ivi, -itus, *hear; listen or attend to.*
 auferô, auferre, abstuli, ablatus [ab + ferô], *bear away, carry off.*
 aufugiô, -fugere, -fûgi [ab + fugiô], *flee or run away.*
 Augêas, -ae, m., *Augeas.*

aura, -ae, f., *air, breeze.*
 aureus, -a, -um [aurum], *of gold, golden.*
 auris, -is, f., *ear.*
 aurum, -i, n., *gold.*
 aut, conj., *or; aut... aut, either ... or.*
 autem, conj., *moreover; but, however; now.*
 auxilior, -âri, -âtus [auxilium], *help.*
 auxilium, -i, n., *help, aid.*
 â-vehô, -vehere, -vexi, -vectus, *carry away.*
 avis, -is, f., *bird.*
 â-volô, -volâre, -volâvi, -volâturus, *fly away.*
 avus, -i, m., *grandfather.*

B

baculum, -i, n., *stick, wand.*
 balteus, -i, m., *belt, girdle.*
 barbarus, -a, -um, *barbarian.*
 beatus, -a, -um, *happy, blessed.*
 bellicôsus, -a, -um [bellum], *war-like.*
 bellum, -i, n., *war.*
 bêlua, -ae, f., *beast, monster.*
 bene [bonus], adv., *well; successfully.*
 beneficium, -i [bene + faciô], n., *well-doing, kindness, service, benefit.*
 benignê [benignus, kind], adv., *kindly.*
 benignitas, -tâtis [benignus, kind], f., *kindness.*
 bibô, bibere, bibi, *drink.*
 biceps, -cipitis [bi- + caput], adj., *two-headed.*
 bonus, -a, -um, *good.*
 bôs, bovis, gen. plur. boum, dat. and abl. plur. bôbus, m. and f., *ox, bull, cow.*
 brachium, -i, n., *arm.*

brevis, -e, *short*.
Bûsirîs, -idis, m., *Busiris*.

C

Câcus, -i, m., *Cacus*.
cadâver, -eris, n., *dead body, corpse, carcass*.
cadô, cadere, cecidi, cāsûrus, *fall*.
caecus, -a, -um, *blind*.
caedês, -is [caedô, *cut*], f., *cutting down, killing, slaughter*.
caelum, -i, n., *heaven, sky*.
Calais, -is, m., *Calais*.
calamitâs, -tâtis, f., *misfortune, calamity, disaster*.
calceus, -i, m., *shoe*.
calefaciô, -facere, -feci, -factus [caleô, *be hot + faciô*], *make hot*.
calor, -ôris [caleô, *be hot*], m., *heat*.
campus, -i, m., *plain, field*.
cancer, cancri, m., *crab*.
canis, -is, m. and f., *dog*.
cantô, -âre, -âvi, -âtus [freq. of canô, *sing*], *sing*.
cantus, -ûs [canô, *sing*], m., *singing, song*.
capiô, capere, cêpi, captus, *take, catch, seize; receive, suffer; adopt*.
captivus, -a, -um [capiô], *captive*.
caput, capitis, n., *head*.
carcer, -eris, m., *prison*.
carmen, -minis [canô, *sing*], n., *song, charm*.
carô, carnis, f., *flesh*.
carpô, -ere, -si, -tus, *pluck*.
Castor, -oris, m., *Castor*.
castra, -ôrum, n. plur., *camp*.
câsû [abl. of câsus], adv., *by chance, accidentally*.
câsus, -ûs [cadô], m., *fall; chance, accident*.
catêna, -ae, f., *chain*.
cauda, -ae, f., *tail*.

causa, -ae, f., *cause, reason; abl. causâ, for the sake of*.
caveô, cavêre, cavi, cautus, *beware, take care; be on one's guard against, beware of*.
celeber, celebris, celebre, *frequented; renowned, celebrated*.
celeritâs, -tâtis [celer, *swift*], f., *swiftness, quickness, speed*.
celeriter [celer, *swift*], adv., *swiftly, quickly*.
cêlô, -âre, -âvi, -âtus, *hide, conceal*.
cêna, -ae, f., *dinner*.
cênâculum, -i [cêna], n., *dining-room*.
Cênæum, -i, n., *Cenæum (a promontory of Euboea)*.
cênô, -âre, -âvi, -âtus [cêna], *dine*.
cênsêô, cênsêre, cênsul, cênsus, *think, believe, consider*.
centaurus, -i, m., *centaur*.
centum, indecl. adj., *one hundred*.
Cêpheus, -i, m., *Cepheus*.
Cerberus, -i, m., *Cerberus*.
Cerês, Cereris, f., *Ceres*.
cernô, cernere, crêvi, certus or crêtus, *discern, perceive, make out*.
certâmen, -minis [certô, *strive*], n., *struggle, contest*.
certô [abl. of certus], adv., *with certainty, for certain, certainly*.
certus, -a, -um [part. of cernô], *determined, fixed, certain; certîorem facere, to make more certain, inform*.
cervus, -i, m., *stag*.
cêteri, -ae, -a, plur. adj., *the other, the remaining, the rest of*.
Charôn, -ontis, m., *Charon*.
cibus, -i, m., *food*.
cingô, cingere, cinxî, cinctus, *surround, gird*.
Circê, -ês, f., *Circe*.
Circaeus, -a, -um [Circê], *of Circe*.

circiter, prep. with acc. and adv., <i>about</i> .	columna, -ae, f., <i>column, pillar</i> .
circum, prep. with acc., <i>around</i> .	comes, -itis [com- + eō] m. and f., <i>companion</i> .
circum-dō, -dare, -dedi, -datus, <i>put around, surround</i> .	commeātus, -ūs, m., <i>supplies, provisions</i> .
circum-stō, -stāre, -steti, <i>stand around</i> .	com-mittō, -mittere, -misi, -missus, <i>send together; commit, intrust; expose; proelium com-mittere, to join battle</i> .
citerior, -ius [comp. from citra, <i>on this side of</i>], adj., <i>on this side, hither</i> .	com-moror, -morāri, -morātus, <i>tarry, linger, delay, stay</i> .
cithara, -ae, f., <i>cūhara, lute, lyre</i> .	com-moveō, -movēre, -mōvi, -mōtus, <i>move, rouse; disturb</i> .
citharoedus, -i [cithara], m., <i>citharoedus (one who sings to the accompaniment of the cithara)</i> .	com-mūtatiō, -tiōnis, f., <i>change</i> .
civis, -is, m. and f., <i>citizen, fellow-citizen, subject</i> .	com-parō, -parāre, -parāvi, -parātus, <i>prepare, collect</i> .
civitas, -tatis [civis], f., <i>state</i> .	com-pellō, -pellere, -puli, -pulsus, <i>drive together, drive</i> .
clāmō, -āre, -āvi, -ātus [freq. of clāmō, <i>call out</i>], <i>call out</i> .	complector, -plecti, -plexus, <i>embrace</i> .
clāmor, -ōris [clāmō, <i>call out</i>], m., <i>shout, cry</i> .	com-pleō, -plēre, -plēvi, -plētus, <i>fill full, fill up</i> .
clāva, -ae, f., <i>club</i> .	com-plūrēs, -plūra, plur. adj., <i>several, many</i> .
clēmētia, -ae [clēmēns, <i>merciful</i>], f., <i>mercy, kindness</i> .	com-portō, -portāre, -portāvi, -portātus, <i>carry or bring together, collect</i> .
coepti, coepisse, coeptus (used in tenses of completed action), <i>have begun, began</i> .	com-prehendō, -prehendere, -prehendi, -prehensus, <i>seize, catch</i> .
cōgitō, -āre, -āvi, -ātus, <i>consider, think over</i> .	comprimō, -primere, -pressi, -pressus [com- + premō], <i>press together, squeeze, compress</i> .
cōgnōscō, -gnōscere, -gnōvi, -gnitus [com- + (g)nōscō, <i>come to know</i>], <i>find out, learn; in tenses of completed action, have found out, know</i> .	cōnātus, -ūs [cōnor], m., <i>attempt, effort</i> .
cōgō, cōgere, cōēgi, cōactus [co- + agō], <i>drive together, collect; compel</i> .	con-cēdō, -cēdere, -cessi, -cessus, <i>grant, yield</i> .
co-hortor, -hortāri, -hortātus, <i>encourage, exhort</i> .	con-currō, -currere, -curri, -cursus, <i>run, rush, or dash together</i> .
Colchī, -ōrum, m. plur., <i>Colchians</i> .	con-dō, -dere, -didi, -ditus, <i>put together, found; store away</i> .
Colchis, -idis, f., <i>Colchis</i> .	cōn-ferō, cōnferre, contuli, cōn-lātus, <i>bring together; grant, confer; sē cōnferre, to betake oneself, make one's way</i> .
collum, -i, n., <i>neck</i> .	
colō, colere, colui, cultus, <i>till, cultivate; inhabit; worship</i> .	
color, -ōris, m., <i>color</i> .	
columba, -ae, f., <i>pigeon, dove</i> .	

cōnficiō, -ficere, -fēci, -fectus [com- + faciō], make or do completely, complete, finish, accomplish, make; wear out.	-spectus [com- + speciō, look], behold, perceive, see.
cōn-firmō, -firmāre, -firmāvi, -firmātus, strengthen, establish; declare, assert.	cōnstituō, -stituere, -stitui, -stitūtus [com- + statuō], set together or up; appoint; determine.
cōn-figō, -figere, -fīxi, -fictus, dash together.	cōn-stō, -stāre, -stiti, -stātūrus, stand together, agree; consist; cōnstat, it is agreed, is well known.
coniciō, -icere, -iēcī, -iectus [com- + iaciō], throw together; throw, cast, hurl.	cōn-suēscō, -suēscere, -suēvi, -suētus, become accustomed; in tenses of completed action, have become accustomed, be accustomed or wont.
cōn-iungō, -iungere, -iūnxi, -iūnctus, join together, join.	cōnsulō, -ere, -uli, -tus, consult.
coniūnx, coniugis [coniungō], m. and f., spouse, husband, wife.	cōn-sūmō, -sūmere, -sūmpsi, -sūmptus, take completely, use up, consume, spend.
conligō, -ligere, -lēgi, -lēctus [com- + legō], gather together, collect.	con-tegō, -tegere, -tēxi, -tēctus, cover.
con-locō, -locāre, -locāvi, -locātus, place together, put, place.	con-tendō, -tendere, -tendi, -tentus, stretch, hasten.
conloquium, -i [conloquor, talk together], n., conversation.	continēns, -entis [contineō], f., mainland, continent.
cōnor, -ārī, -ātus, try, attempt.	contineō, -tinēre, -tinui, -tentus [com- + teneō], hold together, keep within, shut up in; bound.
cōnscendō, -scendere, -scendi, -scēnsus [com- + scandō, climb], climb; nāvem cōnscendere, to climb the ship, go on board, embark.	continuus, -a, -um [contineō], continuous, successive.
cōnsēnsus, -ūs [cōnsentiō, agree], m., agreement, consent.	contrā, prep. with acc., against, contrary to.
cōn-sequor, -sequi, -secūtus, follow up, follow; overtake.	contrōversia, -ae, f., quarrel, dispute, debate.
cōn-servō, -servāre, -servāvi, -servātus, preserve, keep.	con-veniō, -venire, -vēni, -ventus, come together, assemble.
cōn-sidō, -sidere, -sēdi, -sessus, sit down.	con-vertō, -vertere, -verti, -versus, turn round, turn, change; in fugam convertere, to put to flight.
cōnsilium, -i [cōnsulō], n., advice; plan, design, purpose; prudence.	con-vocō, -vocāre, -vocāvi, -vocātus, call together, summon, assemble.
cōn-sistō, -sistere, -stiti, -stitus, station oneself, take one's stand; consist.	co-orior, -oriri, -ortus, arise.
cōnspectus, -ūs [cōnspiciō], m., sight.	cōpia, -ae, f., supply, abundance; plur., forces, troops.
cōnspiciō, -spicere, -spēxi,	

Corinthus, -i, m., *Corinth*.
 corium, -i, n., *hide, leather*.
 cornū, -ūs, n., *horn*.
 corpus, corporis, n., *body*.
 corripō, -ripere, -ripui, -reptus
 [com- + rapiō], *seize, snatch*,
snatch up.
 cottidī, adv., *daily, every day*.
 crēdibilis, -e [crēdō], *credible*.
 crēdō, -dere, -didi, -ditus, *believe*.
 creō, -āre, -āvi, -ātus, *elect, ap-*
point.
 Creōn, -ontis, m., *Creon*.
 crepitus, -ūs [crepō, *rattle*], m.,
rattle, clatter.
 crepundia, -ōrum [crepō, *rattle*],
 n. plur., *rattle*.
 Crēta, -ae, f., *Crete*.
 cruciātus, -ūs [cruciō, *torture*],
 m., *torture*.
 crudēlis, -e, *cruel*.
 crūs, crūris, n., *leg*.
 cubiculum, -i [cubō], n., *bed-*
room.
 cubō, -āre, -ui, *lie down, lie, re-*
cline.
 culter, cultri, m., *knife*.
 cum, prep. with abl., *with*.
 cum, conj., *when, while, after;*
since; although.
 cūnae, -arum, f. plur., *cradle*.
 cupiditās, -tātis [cupidus], f.,
desire, longing, eagerness.
 cupidus, -a, -um [cupiō], *desir-*
ous, eager.
 cupiō, -ere, -ivi, -itus, *desire, long*
for, wish.
 cūr, adv., *why*.
 currō, currere, cucurri, cursus, *run*.
 currus, -ūs, m., *chariot*.
 cursus, -ūs [currō], m., *running,*
course.
 custodiō, -ire, -ivi, -itus [custōs,
guard], *guard*.
 Cyclops, -is, m., *Cyclops*.
 Cyzicus, -i, f., *Cyzicus*.

D

damnum, -i, n., *harm, injury*.
 Danaē, -ēs, f., *Danae*.
 dē, prep. with abl., *down from,*
from, out of; about, concerning,
of.
 dēbeō, -āre, -ui, -itus [dē +
 habēō], *owe; with infin., ought*.
 dēbitus, -a, -um [part. of dēbeō],
owed, due.
 dē-cēdō, -cēdere, -cessi, -cessus,
go away, depart.
 decem, indecl. adj., *ten*.
 dēcidō, -cidere, -cidi [dē + cadō],
fall down.
 decimus, -a, -um [decem], *tenth*.
 dēcipiō, -cipere, -cēpi, -ceptus
 [dē + capiō], *catch, deceive*.
 decorō, -āre, -āvi, -ātus [decus,
adornment], *adorn, distinguish*.
 dē-currō, -currere, -cucurri,
-cursus, run down.
 dē-decus, -decoris, n., *dishonor,*
disgrace.
 dē-dō, -dere, -didi, -ditus, *give*
away or up.
 dē-dūcō, -dūcere, -dūxi, -ductus,
lead down or away, bring;
nāvem dēdūcere, to draw down
or launch a ship.
 dē-fendō, -fendere, -fendi, -fēnsus,
ward off; defend.
 dē-ferō, -ferre, -tuli, -lātus, *bear*
or carry away or off.
 dē-fessus, -a, -um, *worn out,*
exhausted.
 dēficiō, -ficere, -fēci, -fectus [dē
 + faciō], *fail*.
 Dējanira, -ae, f., *Dejanira*.
 dēiciō, -icere, -iēcī, -iectus [dē +
 iaciō], *throw down, cast, drive*
out of one's course.
 deinde, adv., *then, next*.
 dē-lābor, -lābi, -lapsus, *slip or*
fall down.

dēligō, -ligere, -lēgi, -lēctus [dē + legō], choose out, choose, select.

Delphī, -ōrum, m. plur., Delphi.
Delphicus, -a, -um [Delphī], of Delphi, Delphic, Delphian.

dēmissus, -a, -um [part. of dēmittō], downcast, dejected.

dē-mittō, -mittere, -misi, -missus, send down, let fall; animōs dēmittere, to lose courage.

dē-mōnstrō, -mōnstrāre, -mōnstrāvi, -mōnstrātus, point out, show; make known.

dēmum, adv., at last.

dēnique, adv., lastly, finally.

dēns, dentis, m., tooth.

dēnsus, -a, -um, thick.

dē-pellō, -pellere, -puli, -pulsus, drive off or away, drive.

dē-plōrō, -plōrāre, -plōrāvi, -plōrātus, lament.

dē-pōnō, -pōnere, -posui, -positus, put down, deposit; lay aside, give up; ē memoriā dēpōnere, to forget.

dēripō, -ripere, -ripui, -reptus [dē + rapiō], snatch away, tear off, pull down.

dēscendō, -scendere, -scendi, -scēnsus [dē + scandō], climb down, descend.

dē-serō, -serere, -serui, -sertus, desert.

dēsērtus, -a, -um [part. of dēsērō], deserted.

dēsiderium, -i [dēsiderō, desire], n., desire, longing.

dēsiliō, -silire, -silui, -sultus [dē + salio], leap down.

dēsistō, -sistere, -stiti, -stitus, set down; leave off, desist, cease, stop.

dē-spērō, -spērāre, -spērāvi, -spērātus, despair.

dē-super, adv., down from above.

dē-terreō, -terrere, -terrui, -territus, frighten off, deter.

dē-trahō, -trahere, -trāxi, -trāctus, draw or pull off.

deus, -i, m., god.

dē-vertō, -vertere, -verti, turn away or aside.

dē-vorō, -vorāre, -vorāvi, -vorātus, swallow down, swallow, devour.

dexter, -tra, -trum, right.

dextra, -ae [dexter], f., right hand (manus understood).

Diāna, -ae, f., Diana.

dicō, dicere, dixi, dictus, say, speak; diem dicere, to appoint or set a day.

diēs, -ei, m. and f., day.

difficilis, -e [dis + facilis], not easy, difficult.

difficultās, -tātis [difficilis], f., difficulty.

diffundō, -fundere, -fudi, -fusus [dis + fundō], pour forth, spread or shed abroad, diffuse.

diligenter [diligens, careful], adv., carefully, diligently.

diligentia, -ae [diligens, careful], f., care, diligence, industry.

di-lūcēscō, -lūcēscere, -lūxi, grow light, dawn.

dilucidē [dilucidus, distinct], adv., distinctly, plainly.

di-mittō, -mittere, -misi, -missus, send different ways, send forth or away, despatch; let slip, lose.

Diomēdēs, -is, m., Diomedes.

dirus, -a, -um, dreadful.

dis-cēdō, -cēdere, -cessi, -cessus, go apart, withdraw, depart

discō, discere, didici, learn.

discrimen, -criminis, n., crisis, peril, danger.

discus, -i, m., discus, quoit.

disiciō, -icere, -ieci, -iectus [dis + iaciō], throw apart, scatter.

diū, adv., *for a long time, a long time or while, long; comp.*
diūtius, *longer.*

di-vellō, -vellere, -velli, -vulsus, *tear apart, rend asunder, tear in pieces.*

diversus, -a, -um [part. of diver-tō], *turned different ways, opposite, contrary, different.*

dividō, -videre, -visi, -visus, *divide, separate.*

dō, dare, dedi, datus, *give.*

doceo, -ēre, -ui, -tus, *teach, explain.*

dolor, -ōris [doleō, be in pain], m., *pain, grief; anger.*

dolus, -i, m., *trick, craft.*

domina, -ae, f., *mistress.*

domus, -ūs, f., *house, home.*

dōnum, -i [dō], n., *gift.*

dormiō, -ire, -ivi, *sleep.*

dracō, -ōnis, m., *dragon, serpent.*

dubitō, -āre, -avi, -ātus [dubius], *doubt, hesitate.*

dubius, -a, -um, *doubtful, uncertain.*

dūcō, dūcere, dūxi, ductus [dux], *lead; make, dig; with or without in mātrimonium, marry.*

dūdum, adv., *formerly, of old; iam dūdum, this long time.*

dulcēdō, -inis [dulcis], f., *sweetness.*

dulcis, -e, *sweet.*

dum, conj., *while, as; as long as; until.*

duo, -ae, -o, plur. adj., *two.*

duodecim [duo + decem], indecl. adj., *twelve.*

duo-dē-viginti, indecl. adj., *eighteen.*

dux, ducis, m. and f., *leader, commander.*

E

ē, see ex.

ēbrius, -a, -um, *drunk.*

ē-dicō, -dicere, -dixi, -dictus, *declare, proclaim, appoint.*

ē-dō, -dere, -didi, -ditus, *put forth, give out, utter.*

ē-dūcō, -dūcere, -dūxi, -ductus, *lead out, draw.*

effervēscō, -fervēscere, -ferbul [ex + fervēscō], *boil up or over, boil.*

efficiō, -ficere, -fēci, -fectus [ex + faciō], *make or work out, accomplish, effect.*

efflō, -flāre, -flāvi, -flātus [ex + flō], *breathe out.*

effugiō, -fugere, -fūgi [ex + fugiō], *flee out or away, escape.*

effundō, -fundere, -fūdī, -fūsus [ex + fundō], *pour out.*

ego, mei, pers. pron., *I.*

ēgredior, -gredi, -gressus [ē + gradior], *go out or forth, go ashore, disembark.*

ēgregiē [ēgregius, excellent], adv., *excellently, splendidly, admirably.*

ēlis, -idis, f., *Elis.*

ēlysium, -a, -um, *Elysian.*

ē-mittō, -mittere, -misi, -missus, *send out or forth.*

enim, conj., *for.*

ē-nūntiō, -nūntiāre, -nūntiāvi, -nūntiātus, *speak out, announce, make known.*

eō, ire, ii, itus, *go.*

eō [is], adv., *to that place, thither.*

equus, -i, m., *horse.*

ērectus, -a, -um [part. of ērigō], *upright, erect.*

ergā, prep. with acc., *toward, for.*

ērginus, -i, m., *Erginus.*

ēridanus, -i, m., *Eridanus.*

ērigō, -rigere, -rēxi, -rēctus [ē + regō], *raise or set up, raise, lift; cheer, encourage.*

eripiō, -ripere, -ripui, -reptus
[ē + rapiō], *snatch out or away, rescue.*

errō, -āre, -avi, -ātus, *wander, stray; be mistaken.*

erudiō, -rudire, -rudivi, -ruditus, *instruct.*

Erymanthus, -a, -um, *of Erymanthus, Erymanthian.*

Erythia, -ae, f., *Erythia.*

et, conj., *and; et . . . et*, both . . . and.

etiam [et + iam], *adv., and now, also, too, even.*

et-si, conj., *even if, although.*

Eunomus, -i, m., *Eunomus.*

Eurōpa, -ae, f., *Europe.*

Eurylochus, -i, m., *Eurylochus.*

Eurystheus, -i, m., *Eurystheus.*

Eurytion, -ōnis, m., *Eurytion.*

Eurytus, -i, m., *Eurytus.*

ē-vādō, -vādere, -vāsi, -vāsus, *go forth, get away, escape.*

ē-vānēscō, -vānēscere, -vānui, *vanish away.*

ē-veniō, -venire, -vēni, -ventus, *come out; turn out, happen, befall.*

ē-vocō, -vocāre, -vocāvi, -vocātus, *call out, challenge.*

ē-vomō, -vomere, -vomui, -vomitus, *vomit forth.*

ex or **ē** (the latter never used before words beginning with a vowel or h), *prep. with abl., out of, from; of.*

ex-animō, -animāre, -animāvi, -animātus, *put out of breath, fatigue, tire, exhaust; stupefy; kill.*

ex-ardēscō, -ardēscere, -ārsi, -ārsus, *blaze out, be inflamed, rage.*

ex-cēdō, -cēdere, -cessi, -cessus, *go out or forth, depart.*

excipiō, -cipere, -cēpi, -ceptus

[ex + capiō], *take out or up, receive, welcome, entertain.*

ex-citō, -citāre, -citāvi, -citātus, *call out, arouse.*

ex-clāmō, -clāmāre, -clāmāvi, -clāmātus, *cry out, exclaim.*

ex-clūdō, -clūdere, -clūsi, -clūsus [ex + claudō], *shut out, hinder, prevent.*

ex-cōgitō, -cōgitāre, -cōgitāvi, -cōgitātus, *think out, contrive, devise, invent.*

ex-cruciō, -cruciāre, -cruciāvi, -cruciātus, *torture.*

ex-eō, -ire, -iī, -itus, *go out.*

exerceō, -ercēre, -ercui, -ercitus, *exercise.*

exercitātiō, -ōnis [exerceō], f., *exercise.*

exercitus, -ūs, m., *army.*

ex-hauriō, -haurire, -hausi, -haustus, *drink up or off, drain.*

existimō, -istimāre, -istimāvi, -istimātus [ex + aestimō, value], *consider, believe, think.*

ex-orior, -oriri, -ortus, *arise from, spring up, rise.*

ex-pellō, -pellere, -puli, -pulsus, *drive out, expel.*

ex-piō, -piāre, -piāvi, -piātus, *expiate.*

explōrator, -ōris [explōrō], m., *explorer, scout, spy.*

ex-plōrō, -plōrāre, -plōrāvi, -plōrātus, *search out, explore.*

ex-pōnō, -pōnere, -posui, -positus, *put out, set forth; put on shore, land; explain.*

exprimō, -primere, -pressi, -pressus [ex + premō], *press out.*

exsiliō, -silire, -silui [ex + salio], *leap out or forth.*

exsilium, -i [exsul, exile], n., *exile.*

ex-spectō, -spectāre, -spectāvi, -spectātus, *look out for, wait for, await, expect; wait.*

ex-spirō, -spirāre, -spirāvi,
-spirātus, *breathe out*.
ex-struō, -struere, -strūxi,
-strūctus, *pile or heap up, build,
erect*.
extemplō, *adv., immediately,
straightway, at once*.
ex-trahō, -trahere, -trāxi, -trāctus,
draw or drag out, release, rescue.
extrēmus, -a, -um, *last, extreme,
furthest*.
exuō, -uere, -ui, -ūtus, *put or
take off*.

F

faber, fabri, m., *smith*.
fabricor, -āri, -ātus [faber], *make,
fashion*.
fābula, -ae [for, speak], f., *story*.
facile [facilis, *easy*], *adv., easily*.
facinus, facinoris [faciō], n., *deed,
crime*.
faciō, facere, fēci, factus, *make,
do; iter facere, see iter*.
facultās, -tātis [facilis, *easy*], f.,
*possibility, opportunity, chance,
means*.
fallō, fallere, fefelli, falsus, *de-
ceive*.
falsus, -a, -um [part. of fallō],
feigned, pretended, false.
falx, falcis, f., *sickle; curved sword,
falchion*.
fāma, -ae [for, speak], f., *report,
rumor*.
famēs, -is, abl. famē, f., *hunger*.
fār, farris, n., *grain; meal*.
fātum, -i [part. of for, speak], n.,
destiny, fate.
faucēs, -ium, f. plur., *throat*.
fax, facis, f., *torch, firebrand*.
fēliciter [fēlix, *happy*], *adv., hap-
pily, fortunately, successfully*.
fēmina, -ae, f., *woman*.
fera, -ae [ferus, *wild*], f., *wild
animal, beast*.

ferē, *adv., nearly, about, almost,
for the most part*.
ferō, ferre, tuli, lātus, *bear, bring*.
ferōx, -ōcis [ferus, *wild*], *adj.,
fierce, savage*.
ferreus, -a, -um [ferrum, *iron*],
of iron, iron.
ferveō, -ēre, *boil; glow, burn*.
fessus, -a, -um, *exhausted, worn
out, weary*.
figūra, -ae, f., *form, shape, figure*.
filia, -ae, f., *daughter*.
filius, -i, m., *son*.
fingō, fingere, finxi, fictus, *invent,
make up*.
finis, -is, m., *end, boundary;
plur., borders, territory, country*.
finitimus, -a, -um [finis], *neigh-
boring, adjoining*.
fiō, fieri, factus sum, *be done or
made, become, happen*.
flamma, -ae, f., *flame*.
flūmen, -minis [fluō, *flow*], n.,
river.
fōns, fontis, m., *fountain, spring*.
forās [foris], *adv., out of doors,
forth, out*.
foris [foris], *adv., out of doors,
without*.
foris, -is, f., *door*.
fōrma, -ae, f., *form, appearance;
beauty*.
fōrmōsus, -a, -um [fōrma], *beau-
tiful*.
forte [fors, *chance*], *adv., by
chance, accidentally*.
fortis, -e, *brave*.
fortiter [fortis], *adv., bravely*.
fortūna, -ae [fors, *chance*], f.,
fortune.
fossa, -ae [part. of fodiō, *dig*], f.,
ditch, trench.
frangō, frangere, frēgi, frāctus,
break; dash to pieces, wreck.
frāter, frātris, m., *brother*.
fraus, fraudis, f., *deception, fraud*.

fremitus, -ūs [fremō, *roar*], m., *roaring, roar*.
frēnō, -āre, -āvi, -ātus [frēnum, *bridle*], *bridle, restrain*.
fretum, -ī, n., *strait*.
frōns, frontis, f., *forehead*.
frūctus, -ūs [fruor, *enjoy*], m., *enjoyment; fruit*.
frūmentor, -āri, -ātus [frūmentum, *feed grain, forage*].
frūmentum, -ī [fruor, *enjoy*], n., *grain*.
frūstrā, adv., *in vain*.
fuga, -ae, f., *flight*.
fugio, fugere, fugi, fugitūrus [fuga], *flee, run away*.
fūmus, -ī, m., *smoke*.
furor, -ōris [furō, *rage*], m., *rage, fury, frenzy, madness*.
furtum, -ī [fūr, *thief*], n., *theft*.

G

galea, -ae, f., *helmet*.
Gallia, -ae, f., *Gaul*.
gaudeō, gaudēre, gāvisus, be glad, *rejoice*.
gaudium, -ī [gaudeō], n., *gladness, joy*.
gēns, gentis, f., *race, nation*.
genus, generis, n., *kind, nature*.
gerō, gerere, gessi, gestus, carry, wear; *carry on, do*.
Gēryōn, -onis, m., *Geryon*.
gignō, gignere, genui, genitus, produce, *bring forth*.
gladius, -ī, m., *sword*.
Glaucē, -ēs, f., *Glaucē*.
glōria, -ae, f., *glory*.
Gorgō, -onis, f., *Gorgon*.
Graecae, -ārum, f. plur., *the Graecae*.
Graecia, -ae [Graecus], f., *Greece*.
Graecus, -a, -um, *Greek*.
grātia, -ae [grātus], f., *favor; gratitude, thanks; plur., thanks;*

grātiās agere, to give thanks, thank; grātiām referre, to return a favor, show gratitude, requite.
grātus, -a, -um, *pleasing, grateful*.
gravis, -e, *heavy; severe, grievous, serious*.
graviter [gravis], adv., *severely, seriously*.
gubernō, -āre, -āvi, -ātus, *steer*.
gustō, -āre, -āvi, -ātus, *taste*.

H

habēō, -ēre, -ui, -itus, *have, hold; consider*.
habitō, -āre, -āvi, -ātus [freq. of habēō], *dwelt, inhabit*.
Hādēs, -ae, m., *Hades*.
haereō, haerēre, haesi, haesūrus, stick; *hesitate*.
haesitō, -āre, -āvi, -ātus [freq. of haereō], *hesitate*.
Hammōn, -ōnis, m., *Hammon*.
harēna, -ae, f., *sand; shore*.
Harp̄yiae, -ārum, f. plur., *Harpies*.
haud, adv., *not at all, by no means, not*.
haudquāquam [haud + quisquam], adv., *in no wise, not at all*.
hauriō, haurire, hauri, haustus, draw.
herba, -ae, f., *herb, plant*.
Herculēs, -is, m., *Hercules*.
Hēsionē, -ēs, f., *Hesione*.
Hesperidēs, -um, f. plur., *the Hesperides*.
hesternus, -a, -um [heri, yesterday], *of yesterday, yesterday's, hesternus diēs, yesterday*.
hic [hic], adv., *here; hereupon*.
hic, haec, hōc, dem. pron., *this; ille . . . hic, that . . . this, the former . . . the latter*.

hinc [hīc], adv., <i>from this place, hence.</i>	ignōrō, -āre, -āvi, -ātus, <i>be ignorant of.</i>
Hippolytē, -ēs, f., <i>Hippolyte.</i>	ignōtus, -a, -um [in-, not + nōtus], <i>unknown.</i>
Homērus, -i, m., <i>Homer.</i>	ille, illa, illud, dem. pron., <i>that; he, she, it, they; ille . . . hīc, see hīc.</i>
homō, hominis, m., <i>man.</i>	imber, imbris, m., <i>rain, shower.</i>
honor, -ōris, m., <i>honor.</i>	imbuō, -buere, -bui, -būtus, <i>wet, soak, dip.</i>
hōra, -ae, f., <i>hour.</i>	immānitās, -tātis [immānis, cruel], f., <i>cruelty, barbarity.</i>
horribilis, -e [horreō, shudder], <i>dreadful, terrible, horrible.</i>	immittō, -mittere, -misi, -missus, <i>send or let in.</i>
hortor, -āri, -ātus, <i>exhort, encourage, urge.</i>	immolō, -molāre, -molāvi, -molātus [in + mola], <i>sacrifice (the victim was sprinkled with consecrated meal).</i>
hortus, -i, m., <i>garden.</i>	impediō, -pedire, -pedivi, -peditus [in + pēs], <i>hinder, prevent, impede.</i>
hospitium, -i [hospes, host], n., <i>hospitality.</i>	impellō, -pellere, -puli, -pulsus [in + pellō], <i>drive or urge on, incite, urge.</i>
hostis, -is, m. and f., <i>enemy, foe.</i>	imperātor, -ōris [imperō], m., <i>commander, general.</i>
hūc [hīc], adv., <i>to this place, hither.</i>	imperātum, -i [part. of imperō], n., <i>command, order.</i>
hūmānus, -a, -um [homō], <i>of man, human.</i>	imperitus, -a, -um [in-, not + perītus], <i>inexperienced, unskilled, ignorant.</i>
humī [loc. of humus, ground], <i>adv., on the ground.</i>	imperium, -i [imperō], n., <i>command; sway, rule.</i>
Hydra, -ae, f., <i>Hydra.</i>	imperō, -perāre, -perāvi, -perātus, <i>command, order, enjoin.</i>
Hylās, -ae, m., <i>Hylas.</i>	impetrō, -petrāre, -petrāvi, -petrātus, <i>gain one's end, obtain (a request).</i>
	impetus, -ūs [in + petō], m., <i>attack; impetum facere, to charge.</i>
	impōnō, -pōnere, -posui, -positus [in + pōnō], <i>place or lay upon, impose; embark.</i>

I

iaceō, -ēre, -ui, *lie, be prostrate.*
iaciō, iacere, iēcī, iactus, *throw, cast, hurl.*
iam, adv., *now, already.*
iānuā, -ae, f., *door.*
Iāsōn, -onis, m., *Jason.*
ibi [is], adv., *in that place, there.*
ictus, -ūs [icō, strike], m., *blow.*
Idem, eadem, idem [is], dem. pron., *the same; sometimes to be translated likewise, also.*
idōneus, -a, -um, *suitable, fit; favorable.*
igitur, conj., *therefore.*
ignārus, -a, -um [in-, not + gnārus, knowing], *ignorant.*
ignāvus, -a, -um [in-, not + gnāvus, active], *lazy, cowardly.*
ignis, -is, m., *fire.*

improbuſ , -a, -um [in-, not + probuſ, upright], wicked.	iniciō , -icere, -iēcī, -iectuſ [in + iaciō], throw in or upon; cauſe, inſpire.
in , prep. with acc., into, in, to, upon; with abl., in, on.	inimicuſ , -a, -um [in-, not + amicuſ], unfriendly, hostile.
incidō , -cidere, -cidi [in + cadō], fall into or upon.	initium , -i [ineō], n., beginning.
includō , -cludere, -clūſi, -clūſuſ [in + claudō, ſhut], ſhut up in, incloſe, imprison.	iniūria , -ae [in-, not + iūſ], f., injury, wrong, hurt, harm.
incola , -ae [incolō], m. and f., inhabitant.	inluviēſ , -ēſ, f., dirt, filth.
in-colō , -colere, -colui, inhabit.	inquam , inquit, inquit, defective verb, I ſay, you ſay, he ſays.
incolumiſ , -e, unhurt, ſafe.	in-rideō , -ridere, -riſi, -riſuſ, laugh at, mock.
in-commodum , -i, n., inconvenience.	in-rumpō , -rumpere, -rūpi, -ruptuſ, burſt into or in.
in-crēdibilis , e, incredible.	in-ruō , -ruere, -rui, ruſh in.
in-dūcō , -ducere, dūxi, -ductuſ, lead in or on, move, excite.	inſānia , -ae [inſānuſ, mad], f., madneſſe, inſanity.
induō , inuere, inui, inūtūſ, put on; clothe.	inſciēſ , -ſciēntiſ [in-, not + part. of ſciō], adj., unknowing, unaware.
in-eō , -ire, -iī, -ituſ, go into, enter; adopt.	in-ſequor , -ſequi, -ſecūtūſ, follow upon or up, purſue.
infandūſ , -a, -um [in-, not + ger. of for, ſpeak], unſpeakable, monſtrouſ.	inſidiaē , -āruſ, f. plur., ambuſh; plot, ſtratagem.
infāſ , -fantiſ [in-, not + part. of for, ſpeak], m. and f., infant, babe.	inſpergō , -ſpergere, -ſperſi, -ſperſuſ [in + ſpargō], ſprinkle on or over.
infectuſ , -a, -um [in-, not + part. of faciō], not done, undone, unaccompliſhed.	inſpiciō , -ſpicere, -ſpēxi, -ſpectuſ [in + ſpeciō], look into or upon.
in-fēlix , -fēliciſ, adj., unhappy, unfortunate.	inſtituō , -ſtituere, -ſtitui, -ſtitūtūſ [in + ſtatuō], decide upon, determine.
inferī , -ōruſ [inferuſ, below], m. plur., inhabitants of the under-world, the dead, the ſhadeſ.	in-ſtruō , -ſtruere, -ſtrūxi, -ſtrūctuſ, build in or into; draw up; equip, furniſh.
in-ferō , inferre, intuli, inlātūſ, bring in or againſt, wage againſt; inflict.	inſula , -ae, f., iſland.
infēſtuſ , -a, -um, unſafe, dangerous.	intellegō , -legere, -lēxi, -lēctuſ, perceive, underſtand.
inficiō , -ficere, -fēcī, -fectuſ [in + faciō], ſtain, dye.	in-tendō , -tendere, -tendi, -tentuſ, ſtretch out; ſtretch, draw, aim.
in-fundō , -fundere, -fūdī, -fūſuſ, pour in or upon.	inter , prep. with acc., among, between.
ingēſ , -gentiſ, adj., huge, vaſt.	intereā [inter], adv., in the mean-time, meanwhile.
	interficiō , -ficere, -fēcī, -fectuſ

[inter + faciō], put out of the way, kill.	Ītalia, -ae, f., Italy.
interior, -ius [comp. from inter], adj., interior, inner.	ita-que, adv., and so, accordingly, therefore.
inter-mittō, -mittere, -misi, -missus, leave off, interrupt; let pass; pass., be left between, intervene, elapse.	iter, itineris [eō], n., a going, journey, march; iter facere, to journey, march.
inter-sum, -esse, -fui, -futurus, be or lie between.	iterum, adv., again, a second time.
intervallum, -i, n., interval, space, distance.	Ithaca, -ae, f., Ithaca.
intrā [inter], prep. with acc., within.	iubeō, iubere, iussi, iussus, bid, order, command.
intrō, -āre, -avi, -ātus [intrā], go within or into, enter.	iūcundus, -a, -um, sweet, pleasant.
introitus, -ūs [introeō, go within], m., entrance.	iūdex, iudicis [iūs + dicō], m., judge.
in-tueor, -tuēri, -tuitus, look upon, behold.	iugum, -i [iungō], n., yoke.
in-ūsitatūs, -a, -um, unusual, extraordinary.	iungō, iungere, iūxi, iunctus, join; yoke, harness.
in-ūtilis, -e, not useful, useless.	Iūnō, -ōnis, f., Juno.
in-veniō, -venire, -vēni, -ventus, come upon, find.	Iuppiter, Iovis, m., Jupiter or Jove.
invitō, -āre, -avi, -ātus, invite.	iūs, iūris, n., right, justice, law; iūs dicere, to pronounce judgment; iūs iūrandum, iūris iūrandi [ger. of iūrō, swear], oath.
invitus, -a, -um, unwilling.	iūssum, -i [part. of iubeō], n., order, command.
Iolāus, -i, m., Iolaus.	iūssus, -ūs [iubeō], m., bidding, command.
Iolē, -ēs, f., Iole.	iūstus, -a, -um [iūs], just.
Iovis, gen. of Iuppiter.	iuvenis, -is, m., young man, youth.
Iphiclē, -is, m., Iphicles.	
ipse, ipsa, ipsum, intensive pron., self, himself, herself, itself, themselves; often to be rendered by very.	
Ira, -ae, f., anger, wrath.	
Irāscor, Irāsci, Irātus [Ira], be angry.	
Irātus, -a, -um [part. of Irāscor], angered, enraged, angry, furious.	
is, ea, id, dem. pron., this, that; he, she, it, they.	
iste, ista, istud, dem. pron., that of yours, that.	
ita [is], adv., in this manner, thus, so; ita ut, as.	

L

lābor, lābi, lapsus, slip, glide, fall.
labor, -ōris, m., labor, toil.
labōrō, -āre, -avi, -ātus [labor], labor, toil.
lāc, lactis, n., milk.
Lacōnia, -ae, f., Laconia.
lacrima, -ae, f., tear.
lacus, -ūs, m., lake.
laetitia, -ae [laetus, joyful], f., joy.
lāmenta, -ōrum, n. plur., lamentation.

Lāomedōn, -ontis, m., *Laomedon*.
 lapis, -idis, m., *stone*.
 laqueus, -i, m., *noose*.
 Lārisa, -ae, f., *Larisa*.
 lassitūdō, -inis [lassus, weary], f.,
weariness.
 lateō, -ēre, -uī, *lie hid, be concealed*.
 latrō, -ōnis, m., *robber*.
 lātus, -a, -um, *broad, wide*.
 lēgātus, -i [part. of lēgō, depute],
 m., *ambassador*.
 lēnis, -e, *gentle*.
 leō, -ōnis, m., *lion*.
 Lernaeus, -a, -um, *of Lerna, Lernean*.
 Lēthē, -ēs, f., *Lethe*.
 levis, -e, *light, slight*.
 leviter [levis], adv., *slightly*.
 libenter [libēns, willing], adv.,
willingly, gladly.
 liberī, -ōrum [liber, free], m. plur.,
children.
 liberō, -āre, -āvi, -ātus [liber, free],
set free, free, liberate, release.
 libertās, -tātis [liber, free], f.,
freedom, liberty.
 Libya, -ae, f., *Libya, Africa*.
 licet, -ēre, -uit or -itum est, im-
 pers., *is lawful or permitted*.
 Lichās, -ae, m., *Lichas*.
 ligneus, -a, -um [lignum], *of wood, wooden*.
 lignum, -i, n., *wood*.
 Ligurēs, -um, m. plur., *Ligurians*.
 Liguria, -ae [Ligurēs], f., *Liguria*.
 limen, -minis, n., *threshold; door*.
 limus, -i, m., *mud*.
 linter, lintris, f., *boat, skiff*.
 Linus, -i, m., *Linus*.
 litus, litoris, n., *shore*.
 locus, -i, m., plur. loca, -ōrum,
 n., *place, situation*.
 longē [longus], adv., *far*.
 longinquus, -a, -um [longus],
distant, remote.

longus, -a, -um, *long; tedious*.
 loquor, loqui, locūtus, *speak*.
 lōtus, -i, f., *lotus*.
 lucrum, -i, n., *gain*.
 luctor, -ārī, -ātus, *wrestle, struggle*.
 lūdus, -i, m., *game, sport*.
 lūmen, -minis, n., *light*.
 lūx, lūcis, f., *light*.

M

magicus, -a, -um, *magic*.
 magis, comp. adv., *more, rather*.
 magister, -trī [magis], m., *master*.
 māgnificē [māgnificus], adv.,
splendidly.
 māgnificentia, -ae [māgnificus],
 f., *splendor, magnificence*.
 māgnificus, -a, -um [māgnus +
 faciō], *splendid, magnificent*.
 māgnitūdō, -tūdinis [māgnus], f.,
greatness, size.
 māgnopere [abl. of māgnum
 opus], adv., *greatly, very much, exceedingly; earnestly*.
 māgnus, -a, -um, *large, big, great, mighty; loud*.
 māior, māius, comp. of māgnus.
 male [malus], adv., *badly, ill*.
 mālō, mālī, mālui [magis +
 volō], *wish rather, prefer*.
 malum, -i [malus], n., *evil, mischief*.
 malus, -a, -um, *bad*.
 mālus, -i, m., *mast*.
 mandō, -dāre, -dāvi, -dātus [ma-
 nus + -dō, put], *put in hand, intrust, commit; charge, command*.
 māne, adv., *in the morning, early in the morning*.
 manēō, manēre, mānsī, mānsus,
remain.
 mānēs, -ium, m. plur., *spirit, shade*.

manus, -ūs, f., *hand*.
 mare, maris, n., *sea*.
 maritus, -i, m., *husband*.
 Mārs, Mārtis, m., *Mars*.
 māter, mātris, f., *mother*.
 mātīmōnium, -i [māter], n.,
marriage; in mātīmōnium
 dūcere, *marry*.
 mātūrō, -āre, -āvi, -ātus [mātūrus,
ripe], ripen; hasten.
 māximē [māximus], adv., *very*
greatly, exceedingly, especially.
 māximus, -a, -um, superl. of
 māgnus.
 Mēdēa, -ae, f., *Medea*.
 medicāmentum, -i [medicō, *heal*],
 n., *drug; poison, potion*.
 medicīna, -ae [medicus, *physi-*
cian], f., *art of healing, medi-*
cine.
 medius, -a, -um, *mid, middle*.
 Medūsa, -ae, f., *Medusa*.
 membrum, -i, n., *limb, member*.
 memoria, -ae [memor, *remember-*
ing], f., *memory*.
 memorō, -āre, -āvi, -ātus
 [memor, *remembering*], *remind*
of, mention.
 mentiō, -ōnis, f., *mention*.
 mercātor, -ōris [mercōr, *trade*],
 m., *trader, merchant*.
 mercēs, mercēdis, f., *pay, reward,*
wages.
 Mercurius, -i, m., *Mercury*.
 mergō, mergere, mersi, mersus,
dip, plunge, sink.
 meridiānus, -a, -um [meridiēs],
midday, noonday; meridiānum
 tempus, *midday, noon*.
 meridiēs, -ei [medius + diēs], m.,
midday, noon; south.
 meritus, -a, -um [part. of mereā],
deserved, due, just.
 meus, -a, -um [ego, me], *my,*
mine.
 miles, militis, m., *soldier*.

militāris, -e [mīles], *military,*
warlike; rēs militāris, *art of*
war, warfare.
 mille, indecl. adj., *a thousand*;
 mīlia, -ium, n. plur., *thou-*
sands; mīlia passuum, *thou-*
sands of paces, miles.
 minae, -ārum, f. plur., *threats*.
 Minerva, -ae, f., *Minerva*.
 minimē [minimus, *least*], adv.,
least, very little; by no means,
not at all.
 minimum [minimus, *least*], adv.,
very little, slightly.
 mīnor, -āri, -ātus [minae],
threaten.
 Minōs, Minōis, m., *Minos*.
 minus, comp. adv., *less*.
 Minyae, -ārum, m. plur., *Minyae*.
 mirāculum, -i [miror], n., *wonder,*
marvel, miracle.
 miror, -āri, -ātus [mirus], *wonder,*
wonder at.
 mīrus, -a, -um, *wonderful, strange*.
 misceō, miscēre, miscui, mixtus,
mix, mingle.
 misericordia, -ae [misericors, *piti-*
ful], f., *pity, compassion*.
 mittō, mittere, misi, missus, *send*.
 modo [modus], adv., *only*.
 modus, -i, m., *way, manner*.
 moenia, -ium, n. plur., *walls*.
 mola, -ae, f., *meal*.
 molestia, -ae [molestus, *annoy-*
ing], f., *annoyance*.
 moneō, -ēre, -ui, -itus, *warn*.
 mōns, montis, m., *mountain*.
 mōnstrō, -āre, -āvi, -ātus [mōn-
 strum], *point out, show*.
 mōnstrum, -i, n., *wonder, monster*.
 mora, -ae, f., *delay*.
 mordeō, mordēre, momordī, mor-
 sus, *bite*.
 morior, mori, mortuus, *die*.
 moror, -āri, -ātus [mora], *delay,*
linger, stay.

mors, mortis [moriōr], f., *death*.
 mortālis, -e [mors], *mortal*.
 mortifer, -fera, -ferum [mors + ferō], *death-bringing, deadly*.
 mortuus, -a, -um [part. of moriōr], *dead*.
 mōs, mōris, m., *way, manner, habit, custom*.
 moveō, movēre, mōvī, mōtus, *move*.
 mox, adv., *soon*.
 mūgiō, -īre, -īvi, *low, bellow*.
 mūgītus, -ūs [mūgiō], m., *lowing, bellowing*.
 mulier, mulieris, f., *woman*.
 multītūdō, -tūdinis [multus], f., *multitude*.
 multō [multus], adv., *by much or far, much, far*.
 multum, -ī [multus], n., *much*.
 multum [multus], adv., *much, greatly, far*.
 multus, -a, -um, *much, great; plur., many*.
 mūniō, -īre, -īvi, -ītus [moenia], *fortify*.
 mūnus, mūneris, n., *service, office, duty; present, gift*.
 mūrus, -ī, m., *wall*.
 mūsica, -ae, f., *music*.
 mūtō, -āre, -āvi, -ātus [freq. of moveō], *change*.
 Mýsia, -ae, f., *Mysia*.

N

nactus, part. of nanciōr.
 nam, conj., *for*.
 nam-que, conj., *for*.
 nanciōr, nanciōci, nactus, *get, obtain, find*.
 nārō, -āre, -āvi, -ātus, *tell, relate, narrate*.
 natō, -āre, -āvi, -ātus [freq. of nō, swim], *swim, float*.
 nātūra, -ae [nāscor, be born], f., *nature, character*.
 nauta, -ae [nāvis], m., *sailor*.
 nauticus, -a, -um [nauta], *naval, nautical*.
 nāvīgatiō, -ōnis [nāvīgō], f., *sailing, navigation, voyage*.
 nāvīgō, -āre, -āvi, -ātus [nāvis + agō], *sail*.
 nāvis, -is, f., *ship*.
 -ne, enclitic introducing a question, untranslatable.
 nē, adv., *not*; nē . . . quidem, *not . . . even*; conj., *that not, lest*.
 nec, see neque.
 necesse, indecl. adj., *necessary*.
 necō, -āre, -āvi, -ātus, *put to death, slay, kill*.
 neglegō, -legere, -lēxi, -lēctus [nec + legō, gather], *disregard, neglect*.
 negō, -āre, -āvi, -ātus, *say no or not, deny, refuse*.
 negōtium, -ī [nec + ōtium, leisure], n., *business, matter; task, trouble, difficulty*.
 Nemeaeus, -a, -um, *of Nemea, Nemean*.
 nēmō, nēminis [ne-, not + homō], m. and f., *no one, nobody*.
 nepōs, nepōtis, m., *grandson*.
 Neptūnus, -ī, m., *Neptune*.
 neque or nec [ne-, not + -que], conj., *and not, nor*; neque . . . neque, *neither . . . nor*; neque enim, *for . . . not*.
 nervus, -ī, m., *sineu, muscle*.
 ne-sciō, -scire, -scīvi, *not know, be ignorant*; nesciō quis, *I know not who, some one or other* (nesciō is thus used with other interrogative words also).
 Nessus, -ī, m., *Nessus*.
 neu, see nēve.
 neuter, neutra, neutrum [ne-, not + uter], *neither*.
 nēve or neu [nē + -ve, or], conj., *and that not, and not, nor*.

niger, nigra, nigrum, *black*.
 nihil, n., indecl., *nothing*.
 nisi [ne-, not + si], conj., *if not, unless*.
 nix, nivis, f., *snow*.
 noctū [nox], adv., *at or by night*.
 nocturnus, -a, -um [nox], *of night, nocturnal; nocturnum tempus, night-time*.
 nōlō, nōlle, nōlui [ne-, not + volō], *not wish, be unwilling*.
 nōmen, -inis [nōscō, come to know], n., *name (that by which one is known)*.
 nōn, adv., *not*.
 nōn-dum, adv., *not yet*.
 nōn-ne, adv., *introducing a question to which an affirmative answer is expected, not?*
 nōn-nūllus, -a, -um, *not none, some, several*.
 nōs, plur. of ego.
 noster, -tra, -trum [nōs], *our*.
 nōtus, -a, -um [part. of nōscō, come to know], *known, well-known, famous*.
 novem, indecl. adj., *nine*.
 novitās, -tātis [novus], f., *newness, novelty*.
 novus, -a, -um, *new; novissimus, last*.
 nox, noctis, f., *night*.
 nūbēs, -is, f., *cloud*.
 nūdus, -a, -um, *naked, bare*.
 nūllus, -a, -um [ne-, not + ūllus], *not any, none, no*.
 num, adv., *introducing a question to which a negative answer is expected, untranslatable*.
 numerus, -i, m., *number*.
 nummus, -i, m., *coin*.
 numquam [ne-, not + umquam, ever], adv., *never*.
 nunc, adv., *now*.
 nūntiō, -āre, -āvi, -ātus [nūntius], *report, announce*.

nūntius, -i [novus], m., *messenger; message*.
 nūper [novus], adv., *newly, lately, recently*.
 nūsqum [ne-, not + ūsqum, anywhere], adv., *nowhere*.
 nympha, -ae, f., *nympha*.

O

ob, prep. with acc., *on account of, for; in compounds, to, against*.
 obiciō, -icere, -iēcī, -iectus [ob + iaciō], *throw in the way or to*.
 ob-iūrgō, -iūrgāre, -iūrgāvi, -iūrgātus, *chide, scold, reproach*.
 ob-linō, -linere, -lēvi, -litus, *daub over, smear*.
 oblītus, -a, -um [part. of ob-liviscor], *forgetful, unmindful*.
 obliviscor, -livisci, -lītus, *forget*.
 obscūrō, -scūrāre, -scūrāvi, -scūrātus [obscūrus], *darken, hide, conceal*.
 obscūrus, -a, -um, *dark*.
 obsecrō, -secrāre, -secrāvi, -secrātus, *beseech, entreat*.
 ob-serō, -serere, -sēvi, -situs, *sow, plant; cover, fill*.
 obsideō, -sidere, -sēdi, -sessus [ob + sedeō], *beset, besiege*.
 ob-struō, -struere, -strūxi, -strūctus, *build against, block up*.
 ob-testor, -testāri, -testātus, *call to witness; beseech, implore*.
 obtineō, -tinēre, -tinui, -tentus [ob + teneō], *hold*.
 obviam [ob + via], adv., *in the way, opposite, face to face; obviam fieri, to meet; obviam ire, to go to meet*.
 occāsiō, -ōnis [occidō, fall], f., *chance, opportunity*.
 occāsus, -ūs [occidō, fall], m., *setting*.

occidō, -cidere, -cidi, -cīsus [ob + caedō, *cut*], *cut down, kill*.

occupō, -cupāre, -cupāvi, -cupātus [ob + capiō], *seize; fill*.

occurrō, -currere, -curri, -cursus [ob + currō], *run against, meet*.

Oceanus, -i, m., Oceanus, the ocean.

oculus, -i, m., eye.

ōdī, ōdisse, used only in tenses of completed action with the force of tenses of incomplete action, *hate*.

odium, -i [ōdī], n., hatred.

odor, -ōris, m., smell, odor.

Oechalia, -ae, f., Oechalia.

Oeneus, -i, m., Oeneus.

Oeta, -ae, f., Oeta.

offendō, -fendere, -fendī, -fēnsus, *offend*.

offerō, offerre, obtuli, oblātus [ob + ferō], *bear to, proffer, offer*.

officina, -ae, f., workshop, smithy.

officium, -i, n., service; duty.

olim, adv., once upon a time, once, formerly, of old.

Olympus, -i, m., Olympus.

omitto, -mittere, -misi, -missus [ob + mittō], *let go, neglect, disregard, throw away, lose*.

omninō [omnis], adv., altogether, wholly, entirely.

omnis, -e, all, every.

onerō, -āre, -āvi, -ātus [onus, *load*], *load, burden*.

opera, -ae [opus], f., effort, work, labor.

opiniō, -ōnis [opinor, think], f., opinion, expectation; reputation.

oppidum, -i, n., town.

opportunus, -a, -um, suitable, seasonable, convenient, opportune.

opprimō, -primere, -pressi, -pressus [ob + premō], *press against, overpower, crush*.

optimus, -a, -um, superl. of bonus.

opus, operis, n., work, task.

ōrāculum, -i [ōrō], n., oracle.

ōrātiō, -ōnis [ōrō], f., speech;

ōrātiōnem habēre, to deliver an oration, speak.

orbis, -is, m., circle; orbis terrae or terrarum, circle of the earth or lands, earth, world.

Orcus, -i, m., Orcus, under-world.

ōrdō, ordinis, m., arrangement, order, rank; ex ordine, in order.

orior, -iri, -tus, arise, come forth, spring up; ortā luce, at dawn.

ōrnō, -āre, -āvi, -ātus, equip, adorn.

ōrō, -āre, -āvi, -ātus [ōs], speak; beg, pray.

Orpheus, -i, m., Orpheus.

ōs, ōris, n., mouth.

ostendō, -tendere, -tendī, -tentus [ob + tendō], *stretch out before, show, explain.*

ostium, -i [ōs], n., mouth, doorway, door.

ovis, -is, f., sheep.

P

pābulum, -i [pāscō], n., food, fodder.

paene, adv., almost, nearly.

palaestra, -ae, f., wrestling-place, gymnasium.

pālus, -i, m., stake.

palūs, -ūdis, f., swamp, marsh.

parātus, -a, -um [part. of parō], prepared, equipped, ready.

pāreō, -ēre, -ui, obey.

parō, -āre, -āvi, -ātus, make ready, prepare.

pars, partis, f., part, side, direction.

parvus, -a, -um, *little, small*.
 pascō, pascere, pāvi, pāstus, *feed*.
 passus, -ūs [pandō, *stretch*], m., *pace*; milia passuum, *see mille*.
 pāstor, -tōris [pāscō], m., *shepherd*.
 patefaciō, -facere, -fēci, -factus [pateō, *be open* + faciō], *throw or lay open, open*.
 pater, patris, m., *father*.
 patior, pati, passus, *bear, suffer, allow*.
 patria, -ae [pater], f., *fatherland, country*.
 pauci, -ae, -a, plur. adj., *few*.
 paulō [paulus, *little*], adv., *by a little, a little, somewhat*.
 paulum [paulus, *little*], adv., *a little, somewhat*.
 pavor, -ōris [paveō, *be terrified*], m., *terror, panic*.
 pectus, pectoris, n., *breast*.
 pecūnia, -ae [pecus], f., *money* (the possession of cattle constituting wealth in early times).
 pecus, pecoris, n., *herd, flock, cattle*.
 pecus, pecudis, f., *head of cattle, beast, sheep, goat*.
 Peliās, -ae, m., *Pelias*.
 pellis, -is, f., *hide, skin, pelt*.
 pellō, pellere, pepuli, pulsus, *drive, drive away, beat, rout*.
 pendō, pendere, pependī, pēnsus, *weigh out, pay*.
 Pēnelopē, -ēs, f., *Penelope*.
 per, prep. with acc., *through, by means of*.
 percipiō, -cipere, -cēpi, -ceptus [per + capiō], *feel*.
 percutiō, -cutere, -cussi, -cussus [per + quatiō], *strike through, strike*.
 per-dūcō, -ducere, -dūxi, -ductus, *lead or bring through, lead, bring*.

peregrīnus, -ī, m., *stranger, foreigner*.
 perennis, -e [per + annus], *lasting throughout the year, perennial, perpetual*.
 per-eō, -īre, -iī, -itūrus, *pass away, perish*.
 per-ferō, -ferre, -tuli, -lātus, *bear through, bear, endure*.
 perficiō, -ficere, -fēci, -fectus [per + faciō], *do or make through, accomplish*.
 per-flō, -flāre, blow through or over.
 per-fodiō, -fodere, -fōdi, -fossus, *dig or pierce through, transfix*.
 periculum, -ī, n., *danger, peril, risk*.
 per-lūstrō, -lūstrāre, -lūstrāvī, -lūstrātus, *look over, examine, survey*.
 per-maneō, -manēre, -mānsī, -mānsus, *remain*.
 perpetuus, -a, -um [per + petō], *continuous, perpetual; in perpetuum, for all time, forever*.
 per-rumpō, -rumpere, -rūpi, -ruptus, *break or burst through, break*.
 per-scribō, -scribere, -scripsi, scriptus, *write through or in full, describe fully, recount*.
 per-sequor, -sequi, -secūtus, *follow up, pursue*.
 Perseus, -ī, m., *Perseus*.
 per-solvō, -solvere, -solvi, -solūtus, *pay completely, pay*.
 per-suādeō, -suādēre, -suāsī, -suāsus, *persuade, prevail upon, induce*.
 per-terreō, -terrēre, -terrui, -territus, *thoroughly frighten, terrify*.
 per-turbō, -turbāre, -turbāvī, -turbātus, *greatly disturb, disturb, agitate, throw into confusion*.

per-veniō, -venire, -vēni, -ventus, *come through, come, arrive, reach.*

pēs, pedis, m., *foot.*

petō, -ere, -ivi or -ii, -itus, *seek, ask; attack.*

Phāsis, -idis, m., *Phasis.*

Phineus, -i, m., *Phineus.*

Pholus, -i, m., *Pholus.*

Phrixus, -i, m., *Phrixus.*

pinguis, -e, *fat.*

piscātor, -tōris [piscor, *fish*], m., *fisherman.*

plausus, -ūs [plaudō, *clap*], m., *applause.*

plūrēs, -a [comp. of multus], plur. adj., *more, many, several.*

plūrimus, -a, -um, superl. of multus.

Plūtō, -ōnis, m., *Pluto.*

pōculum, -i [pōtō, *drink*], n., *cup.*

poena, -ae, f., *penalty, punishment.*

poēta, -ae, m., *poet.*

polliceor, -licēri, -licitus, *promise.*

Polydectēs, -is, m., *Polydectes.*

Polyphēmus, -i, m., *Polyphemus.*

pōmum, -i, n., *fruit, apple.*

pōndus, ponderis [pendō], n., *weight.*

pōnō, pōnere, posui, positus, *place, put*; pōni with in and abl., *to be placed in, rest or depend on.*

pōns, pontis, m., *bridge.*

porcus, -i, m., *pig, hog, swine.*

porta, -ae, f., *gate.*

portus, -ūs, m., *harbor, haven, port.*

pōscō, pōscere, popōsci, *ask, demand.*

possideō, -sidēre, -sēdi, -sessus, *hold, possess.*

possum, posse, potui [potis, *able* + sum], *be able, have power, can.*

post, adv., *after, later*; prep. with acc., *after, behind.*

postea [post], adv., *after this, afterwards.*

posterus, -a, -um [post], *following, next.*

post-quam, conj., *later than, after, when.*

postrēmus, -a, -um [superl. of posterus], *last.*

postridiē [posterus + diēs], adv., *the day after, the next day.*

postulō, -āre, -āvi, -ātus, *ask, request, demand.*

potior, -iri, -itus [potis, *able*], *become master of, get possession of.*

prae-acūtus, -a, -um, *sharp at the end, pointed, sharp.*

praebeō, -ēre, -ui, -itus [prae, *before* + habeō], *hold forth, supply, furnish, give; show, present, exhibit.*

prae-cavēd, -cavēre, -cāvī, -cautus, *beware beforehand, beware, be on one's guard.*

praecipio, -cipere, -cēpi, -ceptus [prae, *before* + capio], *take beforehand, anticipate; order, charge.*

praecipuē [praecipuus, *especial*], adv., *especially.*

prae-clārus, -clāra, -clārum, *very bright; splendid, remarkable, famous.*

praeda, -ae, f., *booty, spoil, plunder.*

prae-dicō, -dicere, -dixi, -dictus, *say beforehand, foretell, predict.*

praedor, -āri, -ātus [praeda], *plunder.*

praemium, -i, n., *reward.*

praesēns, -sentis [part. of praesum], adj., *present, immediate, imminent.*

praesentia, -ae [praesēns], f., *the present.*

praeses, praesidis, m., *protector*.
 praesidium, -i [praeses], n., *protection; guard, escort*.
 praestans, -stantis [part. of praestō], adj., *preëminent, remarkable*.
 prae-stō, -stāre, -stiti, -stitus, *stand in front; show*.
 prae-sum, -esse, -fui, *be before, preside over, have charge of, command*.
 praeter [prae, *before*], prep. with acc., *before, past, by; besides, except*.
 praeterea [praeter], adv., *besides this, besides, moreover*.
 praeter-eō, -ire, -iī, -itus, *pass by*.
 precās, -um, f. plur., *prayer, entreaty*.
 prehendō, -hendere, -hendi, -hēnsus, *seize*.
 premō, premere, pressi, pressus, *press, check, restrain*.
 pretium, -i, n., *price, charge*.
 primō [primus], adv., *at first*.
 primum [primus], adv., *first, in the first place*.
 primus, -a, -um [superl. from prō], *first, foremost*.
 pristinus, -a, -um [prius], *former*.
 prius [prior, *former*], adv., *before, first*.
 prius-quam, conj., *before than, sooner than, before*.
 prō, prep. with abl., *before, in front of; for, in behalf of; for, as; in return for, for*.
 procul, adv., *at or from a distance, far*.
 proelium, -i, n., *battle, combat; proelium committere, to join battle*.
 profectiō, -ōnis [proficiscor], f., *departure, start*.
 proficiscor, -ficisci, -fectus [prō-

ficiō, *make progress*], *set out, depart, start, march*.
 prōgredior, -gredi, -gressus [prō + gradior], *go forward, advance*.
 prohibeō, -hibēre, -hibui, -hibitus [prō + habeō], *hold back, prevent, hinder*.
 prōiciō, -icere, -iēci, -iectus [prō + iaciō], *throw forth or down, cast away, throw*.
 prō-mittō, -mittere, -misi, -missus, *send or put forth, promise*.
 prōmō, prōmere, prōmpti, prōmptus [prō + emō], *take or bring out, produce*.
 prōmunturium, -i, n., *headland, promontory*.
 properō, -āre, -āvi, -ātus, *hasten*.
 prō-pōnō, -pōnere, -posui, -positus, *put or set before, offer, propose; set forth, say*.
 propter, prep. with acc., *on account of, because of*.
 prōra, -ae, f., *prow, bow*.
 prō-sequor, -sequi, -secūtus, *follow forward, follow*.
 Prōserpina, -ae, f., *Proserpine, Proserpine*.
 prō-sternō, -sternere, -strāvi, -strātus, *strew or spread before, throw or knock down*.
 prō-sum, prōdesse, prōfui, *be of advantage, profit, avail, assist*.
 prō-vehō, -vehere, -vexi, -vectus, *carry forward*.
 prō-vocō, -vocāre, -vocāvi, -vocātus, *call forth or out, challenge*.
 proximus, -a, -um [superl. from prope, *near*], *nearest, next*.
 prūdētia, -ae [prūdēns, *prudent*], f., *prudence*.
 puella, -ae [puer], f., *girl, maiden*.
 puer, pueri, m., *boy*.

pueritia, -ae [puer], f., *boyhood*.
 pūgna, -ae, f., *fighting, battle, combat*.
 pūgnō, -āre, -āvī, -ātus [pūgna], *fight*.
 pulcher, pulchra, pulchrum, *beautiful*.
 pulsō, -āre, -āvī, -ātus [freq. of pellō], *push or strike against, knock, knock at*.
 punctum, -ī [pungō, prick], n., *point, instant, moment*.
 pūrgō, -āre, -āvī, -ātus [pūrus, clean + agō], *make clean, clean, cleanse*.
 putō, -āre, -āvī, -ātus, *think*.
 Pythia, -ae, f., *Pythia*.

Q

quā [quī], adv., *in which place, where*.
 quaerō, quaerere, quaesivī, quaesitus, *seek; ask, inquire*.
 quālis, -e, *of what sort? what kind of?*
 quam [quis and quī], adv., *how? as; than; with superl., as . . . as possible*.
 quam-quam, conj., *however much, although*.
 quantum [quantus], adv., *how much? how?*
 quantus, -a, -um, *how great or much?*
 quartus, -a, -um [quattuor], *fourth*.
 quasi [quī + si], conj., *as if*.
 quattuor, indecl. adj., *four*.
 -que, enclitic conj., *and*.
 quī, quae, quod, rel. pron., *who, which*.
 quī, quae, quod, interrog. pron. adj., *what?*
 quidam, quaedam, quoddam, indef. pron., *a certain, certain*.

quidem, adv., *in fact, indeed, certainly; nē . . . quidem, not . . . even*.
 quies, quiescis, f., *rest, repose*.
 quīn, conj., *so that . . . not, but that, but*.
 quinquaginta [quinque, five], indecl. adj., *fifty*.
 quintus, -a, -um [quinque, five], *fifth*.
 quis, quid, interrog. pron., *who? which? what?*
 quis, qua, quid, indef. pron., *any one, anybody, anything, some one, somebody, something*.
 quis-nam, quoenam, quidnam, interrog. pron., *who, which, or what, pray? who? which? what?*
 quis-quam, quicquam, indef. pron., *any one, anything*.
 quis-que, quaeque, quidque, indef. pron., *each*.
 quō [quis and quī], adv., *to what place? whither? to which place, whither; for which reason, wherefore, therefore; quō usque, till when? how long?*
 quod [quī], conj., *that, in that, because*.
 quoniam [cum + iam], conj., *since now, since*.
 quoque [quī + -que], adv., *also*.
 quotannis [quot, how many + annus], adv., *every year, yearly, annually*.
 quotiens [quot, how many], adv., *as often as*.

R

rāmus, -ī, m., *branch, bough*.
 rapiō, -ere, -ui, -tus, *seize, snatch*.
 ratiō, -ōnis [reor, think], f., *plan, means, method, manner*.
 recipiō, -cipere, -cēpi, -ceptus

- [re- + capiō], *take or get back, recover; sē recipere, to betake oneself, withdraw; to collect oneself, recover.*
- re-creō, -creāre, -creāvī, -creātus, *make anew, renew, refresh.*
- rēctus, -a, -um [part. of regō, direct], *direct, straight.*
- re-cumbō, -cumbere, -cubui, *lie back or down.*
- recuperō, -āre, -āvī, -ātus, *recover.*
- recūsō, -cūsāre, -cūsāvī, -cūsātus [re- + causa], *give a reason against, refuse.*
- reddō, -dere, -didi, -ditus [re- + dō], *give back, return, restore; render.*
- redeō, -ire, -iī, -itus [re- + eō], *go back, return.*
- redintegrō, -integrāre, -integrāvī, -integrātus [re- + integrō, make whole], *make whole again, renew.*
- reditus, -ūs [redeō], *m., return.*
- re-dūcō, -dūcere, -dūxī, -ductus, *lead or bring back; restore.*
- re-ferō, referre, rettuli, relātus, *bring or carry back, return; pedem referre, to draw back, retire, retreat; grātiā referre, see grātia.*
- reficiō, -ficere, -fēcī, -fectus [re- + faciō], *make anew, renew, repair.*
- re-fugiō, -fugere, -fūgī, *flee back, run away, retreat.*
- re-fulgeō, -fulgēre, -fulsi, *flash back, shine.*
- rēgia, -ae [rēgius, royal], *f., palace.*
- rēgina, -ae [rēx], *f., queen.*
- regiō, -ōnis [regō, direct], *f., direction; country, region.*
- rēgnō, -āre, -āvī, -ātus [rēgnum], *reign, rule.*
- rēgnum, -i [rēx], *n., royal power, rule, throne; kingdom, realm.*
- regredior, -gredi, -gressus [re- + gradior], *go back, return.*
- re-linquō, -linquere, -liqui, -lictus, *leave behind, leave.*
- reliquus, -a, -um [relinquō], *left, the remaining, the other, the rest of.*
- remedium, -i [re- + medeor, heal], *n., remedy.*
- rēmigō, -āre [rēmex, rower], *row.*
- re-movēō, -movēre, -mōvī, -mōtus, *move back, remove.*
- rēmus, -i, *m., oar.*
- re-nūtiō, -nūntiāre, -nūntiāvī, -nūntiātus, *bring back word, report, announce.*
- re-pellō, repellere, reppuli, repulsus, *drive back or away, repulse, repel.*
- reperiō, reperire, repperi, reperlus, *find, discover.*
- reperitor, -ōris [reperiō], *m., discoverer, inventor.*
- re-pleō, -plēre, -plēvī, -plētus, *fill again or up, fill.*
- re-pōnō, -pōnere, -posui, -positus, *put or set back; store up or away.*
- re-portō, -portāre, -portāvī, -portātus, *carry or bring back.*
- re-pūgnō, -pūgnāre, -pūgnāvī, -pūgnātus, *fight against, struggle, resist.*
- rēs, rei, *f., thing, matter, affair, circumstance, situation; rē vērā, in truth, in fact, really.*
- re-sistō, -sistere, -stīti, *stand back, resist.*
- re-spirō, -spirāre, -spirāvī, -spirātus, *breathe back or out, breathe.*
- re-spondeō, -spondēre, -spondi, -spōnsus, *reply, answer.*
- respōnsum, -i [part. of respon-

deō], n., *reply, answer, response*.
 restituō, -stituire, -stitui, -stitūtus [re- + statuō], *set up again, put back, restore*.
 retineō, -tinēre, -tinui, -tentus [re- + teneō], *hold or keep back, keep, restrain; hold fast*.
 revertor, -verti, -versus, perf. act. -verti [re- + vertō], *turn back, return*.
 rēx, rēgis [regō, *direct*], m., *king*.
 Rhadamanthus, -i, m., *Rhadamanthus*.
 rideō, ridēre, rīsi, risus, *laugh*.
 ripa, -ae, f., *bank*.
 rīte [ritus, *rīte*], adv., *duly, fitly*.
 rōbur, rōboris, n., *oak*.
 rogō, -āre, -āvi, -ātus, *ask*.
 rogus, -i, m., *funeral pile, pyre*.
 Rōma, -ae, f., *Rome*.
 rōstrum, -i [rōdō, *gnaw*], n., *beak*.
 ruō, -ere, -i, -itūrus, *rush*.
 rūpēs, -is, f., *rock, cliff*.
 rursus [for *reversus*, part. of revertor], *adv., again*.

S

saccus, -i, m., *bag, sack*.
 sacerdos, -dōtis [sacer, *holy* + dō], m. and f., *priest, priestess*.
 sacrificium, -i [sacrificō], n., *sacrifice*.
 sacrificō, -āre, -āvi, -ātus [sacer, *holy* + faciō], *sacrifice*.
 saepe, adv., *often, frequently*.
 saevus, -a, -um, *fierce, savage*.
 sagitta, -ae, f., *arrow*.
 sāl, salis, m., *salt*.
 Salmydessus, -i, m., *Salmydessus*.
 salsus, -a, -um [sāl], *salted, salt*.
 salūs, salūtis [salvus, *safe*], f., *safety, deliverance, escape*.
 sāctus, -a, -um [part. of sancio, *make sacred*], *consecrated, sacred*.

sanguis, sanguinis, m., *blood*.
 sānitās, -tātis [sānus, *sound*], f., *soundness; right reason, sanity*.
 satis, adv., *enough, sufficiently*.
 saxum, -i, n., *rock, stone*.
 scapha, -ae, f., *boat, skiff*.
 scelus, sceleris, n., *wickedness, crime*.
 scientia, -ae [scio], f., *knowledge, skill*.
 sciō, -ire, -ivi, -itus, *know*.
 scribō, scribere, scripsi, scriptus, *write*.
 scūtum, -i, n., *shield*.
 sē-cēdō, -cēdere, -cessi, -cessus, *go apart, withdraw*.
 secundus, -a, -um [sequor], *following, favorable*.
 sed, conj., *but*.
 sedeo, sedere, sēdi, sessus, *sit*.
 sēdēs, -is [sedeō], f., *seat, abode*.
 sēmentis, -is [sēmen, *seed*], f., *seeding, sowing*.
 semper, adv., *always*.
 senex, senis, m., *old man*.
 sententia, -ae [sentio], f., *opinion; purpose*.
 sentio, sentire, sēnsi, sēnsus, *perceive, feel*.
 sepeliō, sepelire, sepelivi, sepultus, *bury*.
 septimus, -a, -um [septem, *seven*], *seventh*.
 sepultūra, -ae [sepeliō], f., *burial*.
 sequor, sequi, secūtus, *follow*.
 Serīphus, -i, f., *Seriphos*.
 sermō, -ōnis [serō, *interweave*], m., *conversation, talk, speech*.
 serō, serere, sēvi, satus, *sow, plant*.
 serpens, -entis [part. of serpo, *crawl*], f., *serpent*.
 serviō, -ire, -ivi, -itus [servus], *be subject to, serve*.
 servitūs, -tūtis [servus], f., *slavery, servitude*.

servō, -āre, -āvi, -ātus, *save, preserve.*
 servus, -i, m., *slave, servant.*
 sī, conj., *if.*
 sic, adv., *so, thus.*
 Sicilia, -ae, f., *Sicily.*
 signum, -i, n., *sign, signal.*
 silva, -ae, f., *wood, forest.*
 simul, adv., *at the same time;*
 simul atque or ac, *as soon as.*
 sine, prep. with abl., *without.*
 sinister, -tra, -trum, *left.*
 sinistra, -ae [sinister], f., *left hand*
 (manus understood).
 sinus, -ūs, m., *bosom, lap.*
 situs, -a, -um [part. of sinō],
placed, situated.
 sive or seu, conj., *or if; sive*
... sive, whether ... or.
 socius, -i [sequor], m., *companion, comrade, ally.*
 sōl, sōlis, m., *sun.*
 solium, -i [sedeō], n., *seat, throne.*
 sollicitūdō, -tūdinis [sollicitus],
 f., *anxiety, care, apprehension.*
 sollicitus, -a, -um, *troubled, anxious.*
 sōlus, -a, -um, *alone.*
 solvō, solvere, solvi, solūtus,
loosen, unbind, release; pay;
with or without nāvem, cast
off, set sail, put to sea.
 somnus, -i, m., *sleep.*
 sonitus, -ūs [sonō, sound], m.,
sound, noise.
 sonōrus, -a, -um [sonō, sound],
sounding, loud, noisy.
 soror, -ōris, f., *sister.*
 sors, sortis, f., *lot.*
 sortior, -iri, -itus [sors], *cast or*
draw lots.
 spargō, spargere, sparsi, sparsus,
scatter, sprinkle.
 spatium, -i, n., *space, interval;*
space of time, time.

speciēs, -ei [speciō, look], f.,
sight, appearance, shape.
 spectātor, -ōris [spectō], m.,
looker-on, spectator.
 spectō, -āre, -āvi, -ātus [freq. of
 speciō, look], *look at or on.*
 speculum, -i [speciō, look], n.,
looking-glass, mirror.
 spēlunca, -ae, f., *cave, cavern.*
 spernō, spernere, sprēvi, sprētus,
despise, scorn.
 spērō, -āre, -āvi, -ātus [spēs], *hope.*
 spēs, spei, f., *hope.*
 sponte, f. abl. sing., modified by
 meā, tuā, suā, *of one's own*
accord, voluntarily.
 squālōr, -ōris [squālō, be dirty],
 m., *dirt, filth.*
 stabulum, -i [stō], n., *standing-*
place, stall, stable, inclosure.
 statim [stō], adv., *on the spot,*
forthwith, at once, immediately.
 statuō, statuere, statui, statūtus
 [stō], *cause to stand; decide,*
resolve.
 stipendium, -i, n., *tax, tribute.*
 stō, stāre, steti, status, *stand.*
 stringō, stringere, strinxi, stric-
 tus, *draw, unsheathe.*
 studeō, -ēre, -ui, *be eager, give*
attention, apply oneself.
 studiōsus, -a, -um [studium],
eager, diligent, studious.
 studium, -i [studeō], n., *eagerness,*
zeal; study, pursuit.
 stupeō, -ēre, -ui, *be stunned,*
astounded, or amazed.
 Stymphālus, -i, m., *Stymphalus.*
 Stymphālis, -idis [Stymphālus],
 adj., *of Stymphalus, Stym-*
phalian.
 Styx, Stygis, f., *Styx.*
 suāvis, -e, *sweet, pleasant.*
 sub, prep. with acc. and abl.,
under; sub vesperum, towards
evening.

- sub-dō, -dere, -didī, -ditus, *put under, apply.*
 sub-dūcō, -dūcere, -dūxī, -ductus, *draw up, beach.*
 sub-eō, -īre, -iī, -itus, *go under; undergo, submit to, sustain, bear, endure.*
 subiciō, -icere, -iēcī, -iectus [sub + iaciō], *throw or place under.*
 subitō [subitus, *unexpected*], *adv., unexpectedly, suddenly.*
 sub-levō, -levāre, -levāvi, -levātus, *lift from beneath, lift, raise.*
 sub-mergō, -mergere, -mersī, -mersus, *plunge under, sink, overwhelm.*
 subsidium, -ī [sub + sedēō], *n., reserve, reinforcement, support, help.*
 succēdō, -cēdere, -cessī, -cessus [sub + cēdō], *go or come under, follow after, succeed.*
 succendō, -cendere, -cendī, -cēnsus, *kindle beneath, set on fire.*
 succidō, -cidere, -cidī, -cīsus [sub + caedō], *cut below or down.*
 sūcus, -ī, *m., juice.*
 suī, sibi, sē or sēsē, *reflexive pron., himself, herself, itself, themselves.*
 sum, esse, fui, futūrus, *be.*
 summus, -a, -um [superl. of superus, upper], *uppermost, highest, greatest.*
 sūmō, sūmere, sūmpsī, sūmptus [sub + emō], *take under or up, take; poenam sūmere, to exact or inflict punishment.*
 superior, -ius [comp. of superus, upper], *adj., higher; former, previous, preceding.*
 superō, -āre, -āvi, -ātus [superus, upper], *overcome, defeat, conquer.*
 super-sum, -esse, -fui, *be over or left, remain.*
 supplicium, -ī [supplex, kneeling], *n., punishment, torture.*
 suppōnō, -pōnere, -posui, -positus [sub + pōnō], *place or put under.*
 suprā [superus, upper], *adv. and prep. with acc., above, before.*
 suprēmus, -a, -um [superl. of superus, upper], *highest, last.*
 suscipiō, -cipere, -cēpi, -ceptus [sub + capiō], *undertake.*
 suspendō, -pendere, -pendī, -pēnsus [sub + pendō], *hang up, hang.*
 suspiciō, -ōnis [suspiciō, look askance at], *f., suspicion.*
 suspicor, -spicārī, -spicātus [suspiciō, look askance at], *suspect.*
 sustineō, -tinēre, -tinui, -tentus [sub + teneō], *hold or bear up, sustain, withstand.*
 suus, -a, -um [suī], *his, her, its, or their own; his, her, its, their.*
 Symplēgades, -um, *f. plur., the Symplegades.*

T

- taceō, -ēre, -ui, -itus, *be silent.*
 tacitus, -a, -um [part. of taceō], *silent.*
 Taenarus, -ī, *m., Taenarus.*
 tālāria, -ium [tālus, ankle], *n. plur., winged shoes.*
 tālis, -e, *such.*
 tam, *adv., so.*
 tamen, *adv., however, yet, nevertheless.*
 tandem, *adv., at length or last, finally.*
 tangō, tangere, tetigi, tāctus, *touch.*
 tantum [tantus], *adv., so much or far, only.*

- tantus, -a, -um, *so great or much*.
 Tartarus, -i, m., *Tartarus*.
 taurus, -i, m., *bull*.
 tegō, tegere, tēxi, tectus, *cover*.
 tēlum, -i, n., *missile, spear, weapon*.
 temerē, adv., *rashly*.
 tempestās, -tātis [tempus], f., *weather; storm, tempest*.
 templum, -i, n., *sanctuary, temple*.
 temptō, -āre, -āvi, -ātus, *try, attempt*.
 tempus, temporis, n., *time, season*.
 teneō, -ēre, -ui, -tus, *hold, keep; hold back, restrain, stop*.
 tenuis, -e, *thin*.
 tergum, -i, n., *back*.
 terra, -ae, f., *land, earth*.
 terreō, -ēre, -ui, -itus, *frighten, terrify*.
 terribilis, -e [terreō], *dreadful, terrible*.
 terror, -ōris [terreō], m., *terror, fright*.
 tertium [tertius], adv., *the or a third time*.
 tertius, -a, -um [trēs], *third*.
 texō, -ere, -ui, -tus, *weave*.
 Thēbae, -ārum, f. plur., *Thebes*.
 Thēbani, -ōrum [Thēbae], m. plur., *Thebans*.
 Thermōdōn, -ontis, m., *Thermodon*.
 Thēseus, -i, m., *Theseus*.
 Thessalia, -ae, f., *Thessaly*.
 Thrācia, -ae, f., *Thrace*.
 Tiberis, -is, m., *Tiber*.
 timeō, -ēre, -ui, *fear*.
 timor, -ōris [timeō], m., *fear*.
 tingō, tingere, tinxi, tinctus, *wet, soak, dye*.
 Tiryns, Tirynthis, f., *Tiryns*.
 tollō, tollere, sustuli, sublātus, *lift, raise; take away, remove*.
 ancorās tollere, *to weigh anchor*.
 torqueō, torquēre, torsi, tortus, *turn*.
 tōtus, -a, -um, *all the, the whole or entire*.
 trāctō, -āre, -āvi, -ātus [freq. of trahō], *handle, touch, feel*.
 trādō, -dere, -didi, -ditus [trāns + dō], *give across, over, or up, deliver; hand down, relate, report*.
 trādūcō, -dūcere, -dūxi, -ductus [trāns + dūcō], *lead across*.
 trahō, trahere, trāxi, trāctus, *draw, drag*.
 trāciō, -icere, -iēci, -iectus [trāns + iaciō], *throw across, strike through, pierce*.
 trāiectus, -ūs [trāciō], m., *crossing over, passage*.
 trānō, -nāre, -nāvi [trāns + nō, swim], *swim across or over*.
 tranquillās, -tātis [tranquillus], f., *calm*.
 tranquillus, -a, -um, *calm*.
 trāns, prep. with acc., *across, over*.
 trāns-eō, -ire, -ii, -itus, *go across or over, cross*.
 trāns-figō, -figere, -fixi, -fixus, *thrust or pierce through, transfix*.
 trāns-portō, -portāre, -portāvi, -portātus, *carry across or over, transport*.
 trāns-vehō, -vehere, -vexi, -vectus, *carry across or over*.
 trēs, tria, plur. adj., *three*.
 tribūtum, -i [part. of tribuō, contribute], n., *contribution, tribute*.
 tristitia, -ae [tristis, sad], f., *sadness*.
 Trōia, -ae, f., *Troy*.
 Trōiāni, -ōrum [Trōia], m. plur., *Trojans*.
 tū, tuī, pers. pron., *thou, you*.

tum, adv., *then, at that time.*
 turbō, -āre, -āvi, -ātus [turba, confusion], *confuse, throw into disorder, disturb, trouble.*
 turbō, turbīnis [turbō], m., *whirlwind, hurricane.*
 turpis, -e, *disgraceful.*
 tūtus, -a, -um [part. of tueor, watch over], *safe.*
 tuus, -a, -um [tū], *thy, thine, your.*

U

ubi, adv., *where; conj., when.*
 ulciscor, ulcisci, ultus, *avenge.*
 ūllus, -a, -um, *any.*
 ūltior, -ius [comp. from ūltra, beyond], adj., *farther.*
 Ulixēs, -is, m., *Ulysses.*
 umbra, -ae, f., *shadow, shade.*
 umerus, -i, m., *shoulder*
 umquam, adv., *ever.*
 unda, -ae, f., *wave.*
 unde, adv., *whence.*
 ūndecimus, -a, -um [ūndecim, eleven], *eleventh.*
 undique [unde + -que], adv., *from or on all sides.*
 ungō, ungere, ūnxi, ūnctus, *smear, anoint.*
 unguentum, -i [ungō], n., *ointment.*
 ūniversus, -a, -um [ūnus + vertō], *all together, whole, entire, all.*
 ūnus, -a, -um, *one; only, alone.*
 urbs, urbis, f., *city.*
 ūrō, ūrere, ūssi, ūstus, *burn.*
 ūsque, adv., *all the time; ūsque ad, as far as, until; quō ūsque, see quō.*
 ūsus, -ūs [ūtōr], m., *use; experience.*
 ut, conj., *as; when; that; ita ut, as.*
 uter, utra, utrum, *which? of two.*
 ūter, ūtris, m., *wine-skin.*

uter-que, utraque, utrumque, *each, either, both.*
 ūtor, ūti, ūsus, *use.*
 utrimque [uterque], adv., *on either side or both sides.*
 uxor, -ōris, f., *wife.*

V

vacuus, -a, -um [vacō, be empty], *empty.*
 valeō, -ēre, -ui, -itūrus, *be strong or effectual, have effect, prevail.*
 validus, -a, -um [valeō], *strong.*
 vallis, -is, f., *valley.*
 varius, -a, -um, *various.*
 vās, vāsis, n., plur. vāsa, -ōrum, *vessel.*
 vāstō, -āre, -āvi, -ātus [vāstus], *lay waste.*
 vāstus, -a, -um, *waste, huge, enormous, vast.*
 vehementer [vehemēns, violent], adv., *violently, vehemently; earnestly; exceedingly, greatly.*
 vehō, vehere, vexi, vectus, *carry.*
 vellus, velleris, n., *fleece.*
 vēlō, -āre, -āvi, -ātus [vēlum, veil], *veil, cover.*
 vel-ut, *even or just as, as.*
 vēnātiō, -ōnis [vēnor, hunt], f., *hunting.*
 venēnum, -i, n., *poison.*
 veniō, venire, vēni, ventus, *come.*
 venter, ventris, m., *belly.*
 ventus, -i, m., *wind.*
 verbum, -i, n., *word.*
 vereor, -ēri, -itus, *fear.*
 vērō [vērus], adv., *in truth, indeed; however.*
 versor, -āri, -ātus [freq. of vertō], *keep turning, be busy or employed, be.*
 vertō, vertere, verti, versus, *turn.*
 vērus, -a, -um, *true; rē vērā, in truth, in fact.*

vēscor, -i, *feed on, eat.*
vesper, **vesperī**, m., *evening.*
vester, -tra, -trum [vōs], *your.*
vestigium, -i [vestigō, track], n.,
track, foot-print.
vestis, -is, f., *clothing, dress, robe.*
vestitus, -ūs [vestiō, clothe], m.,
clothing.
via, -ae, f., *road, way.*
viātor, -tōris [via], m., *wayfarer,*
traveler.
victima, -ae [vincō, overcome], f.,
victim.
victōria, -ae [vincō, overcome], f.,
victory.
victus, -ūs [vivō], m., *sustenance, food.*
vicus, -i, m., *village.*
videō, **vidēre**, **vidī**, **visus**, *see;*
pass., seem.
vigilia, -ae [vigil, awake], f.,
watch.
viginti, indecl. adj., *twenty.*
villa, -ae, f., *country-house, villa.*
vīmen, -minis, n., *osier.*
vinciō, **vincire**, **vinxi**, **vinctus**,
bind.
vinculum, -i [vinciō], n., *bond,*
chain.
vinum, -i, n., *wine.*
vir, **virī**, m., *man.*
virgō, **virginis**, f., *maiden.*
virtūs, -tūtis [vir], f., *manliness,*
courage, bravery.

vis, **vis**, f., *violence, force; virtue,*
potency, efficacy; plur. virēs,
-ium, strength; omnibus viribus,
with all one's strength, with
might and main.
visus, -ūs [videō], m., *sight.*
vita, -ae [vivō], f., *life.*
vītō, -āre, -āvi, -ātus, *avoid,*
escape.
vivō, **vivere**, **vixi**, **victus**, *live.*
vivus, -a, -um [vivō], *alive, living.*
vix, adv., *with difficulty, scarcely,*
hardly, barely.
vocō, -āre, -āvi, -ātus [vōx], *call,*
summon.
Volcānus, -i, m., *Vulcan.*
volō, -āre, -āvi, -āturus, *fly.*
volō, **velle**, **volui**, *wish.*
volucris, -is [volō], f., *bird.*
voluntās, -tātis [volō], f., *wish,*
will.
voluptās, -tātis [volō], f., *pleasure.*
vōs, plur. of tū.
vorō, -āre, -āvi, -ātus, *swallow*
whole, devour.
vōx, **vōcis**, f., *voice; word.*
vulnerō, -āre, -āvi, -ātus [vulnus],
wound.
vulnus, **vulneris**, n., *wound.*

Z

Zephyrus, -i, m., *Zephyrus, the*
west wind.
Zētēs, -ae, m., *Zetes.*

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